

39-5. 12. 40.

TO HIS HONORA-  
BLE FREND E<sup>S</sup>  
HENRY SKIPWITH  
Knight, and  
Baronet,

*The Author hereof sendeth  
this his worke as a Testimo-  
ny and Memoriall of the  
LOVE and HONOR  
which he beareth  
to his  
WORTHINES.*



39-5 B. 110

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A  
IVSTIFICATION  
OF THE CHVRCH  
OF ENGLAND.

Demonstrating it to be a true Church  
of GOD, affording all sufficient  
meanes to SALVATION.

O R,  
A Countercharme against the *Romish* enchant-  
ments, that labour to bewitch the people, with  
opinion of necessity to be subiect to  
the Pope of R O M E.

Wherein is briefly shewed the Pith and Marrow of  
the principall bookes written by both sides, touching  
this matter: with Marginall reference to the Chapters  
and Sections. where the points are handled more at  
large to the great ease and satisfaction  
of the R E A D E R.

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By ANTHONY CADE, Bachelour  
of DIVINITY.

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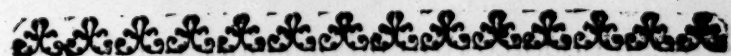
GALAT. 3. 1.

*O foolish Galatians, who hath bewitched you, that you should  
not obey the truth?*



LONDON,  
Printed for GEORGE LATHVM, dwelling at the Bishops  
head in *Pauls Church-yard*, Anno 1630.





TO THE RIGHT  
REVEREND FATHER IN  
GOD, I O H N, L O R D Bishop  
of L I N C O L N E, my very good  
Lord and Patron.



Ight Reuerend Father: I  
humbly craue your *Pati-*  
*ence*, to take notice of the  
*Causes*, and *Manner* of my  
writing; and your *Patronage*  
to countenance it. I euer ac-

The occasions  
of my wri-  
ting.  
1 Particular,

counted it a great blessing  
of God, and it is *still* the ioy of my heart to  
record, that in my stronger yeeres I was  
thought worthy to be employed in the tray-  
ning vp of some *Nobles*, and many other yong  
*Gentlemen* of the best sort ( whose names here  
to insert might happily be censured ambition  
in me) in the Learned Tongues, Mathemati-  
call Arts, Musicke, and other both *Diuine* and  
*Humane* Learning; and that Many of them  
haue since risen to great places and dignities  
in our Church and Common wealth. And  
it was afterwards my great grieve, to heare,  
that any of them, or of their Parents ( by mee

much honored) should be seduced or drawn to embrace the present Religion of the Papacy, and to separate frō our so excellently-reformed Church. The falling away of persons of so Noble birth and place, & after such education, likely also to be means by their examples and reputation, to draw others to the like defecti-  
 on, made a deepe impressiō of sorrow in my soule, and wrought a desire to seeke their reco-  
 uery. I saw also a generall inclination of many sorts of people to returne againe to the Old Religion (as they called it) vpon a strong per-  
 swasion, that the Protestants Religion was new, and but of yesterday: although we daily cry downe all nouelties in Religion, and pro-  
 fesse to embrace nothing which is not of the ancient faith, once (or first) deliuered to the Saints. These considerations excited and vrged me, by that bond of loue and duty, wherewith I feele my selfe bound, both to my late dearly beloued yong Nobles and Gentlemen in parti-  
 cular, and to our whole Church and State in generall, to adresse my selfe to writing, to re-  
 collect and perfit that, which I had long pro-  
 fessed, obserued and taught: both to put those former in mind of such grounds of sound Reli-  
 gion, which in their youth (both by pulicke  
 Sabbath-

a More gene-  
 rall,

Inde verse 3.

The purposes  
 and ends of  
 my writing.

# DEDICATORY.

Sabboth-dayes Sermons, and by private Schoole-Catechizings on Frydayes, and by other Conferences) they had learned of me; and to confirme those grounds with Inuincible Reasons and Allegations: And also to improve my Talents (such as they are) to the best seruice of the whole Church, our Gracious Soueraigne, the State in generall, and eue-ry particular soule, for their eternall and temporall happinesse, by instructing the *Ignorant*, confirming the *right beleeuers* and *good Subiects*, reducing the *errant*, staying the *weake* and *waue- ring*, or confounding the *obstinate*: and thereby (so much as in me lyeth) working a happy *peace, loue, unity*, and *unanimity* amongst all. To which purpose, though many haue written most learnedly and excellently already: yet I thought good to follow *S. Augustines* aduise, who wisheth, where heresies are busie, that all men which haue any faculty of writing, should write; though they write not onely of the same *things*, but the same *reasons* in other wordes, either that hereticks may see multitudes against them, or that of many bookes written, some at least may come to their hands, as it happily fell out in the time of the *Arrians*.

An objection answered.

*Augustin. libro 1 De Trinitate cap. 3. Vtile est plures à pluribus fieri (libros) di- uersa stylo, non diuersa fide, eti- am de questioni- bus istis, ut ad plurimos res ipsa perueniat, ad alios sic, ad alios autem sic.*

And for the *manner* of my writing, I ende- uoured

The manner of my writing.



# THE EPISTLE

ountured to fit it the best way to the Persons to  
 whom I intended it; and to these times. I saw,  
 that bookes of all sorts are infinitely multipli-  
 ed in the world: and that neither men of great  
 place, nor many others, haue time afforded  
 from their necessary affaires to read many  
 bookes, or any large discourse. I thought it  
 therefore (though the most *painfull*, yet) the  
 most *profitable* course, *diligently* to collect, and  
*faithfully* to relate, with all possible *brevity* and  
*perspicuity*, the substance of that which former  
 learned *Authors, Fathers, and Histories* haue de-  
 liuered: what the *Romish Doctors* haue proba-  
 bly *objected*, and *Protestants* (especially *English*)  
 haue substantially *answered*, (so much as con-  
 cerneth my purpose and the points which I  
 handle) that the Reader might haue in one  
 view and volume, the *Pith* and *Substance* of the  
 best bookes written on both sides, touching  
 these matters, as an *Epitome* of them all. And  
 withall pointing to the bookes, chapters and  
 sections, or pages of them all, as an *Index*, re-  
 ferring the vn-satisfied where he may read of eue-  
 ry point more at large. I find (to omit all others)  
 the late most learned *Lipsius* in humane know-  
 ledge, hath taken this course, without any dis-  
 grace to himselfe, but rather with the great com-  
 men

By marginall  
 notes for the  
 most part.

*Instit. Lipsij Poli-  
 ticz.* See his  
 Prefaces.



# DEDICATORY.

mendation of his diligence and learning: writing to the *Emperour, Kings and Princes* (which haue no leisure to read great bookes) brieve *Aphorismes* methodically deliuered by him, but euermore in the most learned Authors owne words, and quoting their bookes. *Vt quæ optima sunt, aut per me cognoscatis, aut mecum recognoscatis*, saith he to those great Estates, That either by me yee may know these excellent things, or with me call them againe to minde. And herein (saith he) *Verè dicere possum, omnia esse nostra, & nihil*. All things (in the booke) are mine, and nothing. Because the *matter* was the Authors (whô he cites) the whole inuention and *order* was his owne. And *Bellarmino* in diuine Controuersies, is esteemed to haue done the greatest seruice to the Church of *Rome*, by collecting the *substance* of the learned large writers of Controuersies into one body, *cōfuting* (as he could) what was against, and *confirming* what was for that Church. I haue followed these great wits, though *longo interuallo*, a great Way behind them, in the *manner*, not in the *matter* of their writing. I know it vnfit for me (yea, vnfit for a Christian, and I hate it in my heart) to be an Author or *Inuenter* of new opinions of Religion. We must learne of *S. Iude*, onely ear-  
nestly to contend for the faith which was once (that

## THE EPISTLE

is first) *deliuered to the Saints*. Therefore the *Materials* of my building I create not, but fetch them from the Garden of Eden, (the holy Scriptures) and the large *Forests* and rich *Quarries* of others: but the choice of all the *Timber* and *Stone*, the *squaring*, *ioyning*, *forme* and *frame* of the worke is mine; which I haue set together without any impairing of the *strength* or *beauty* (I hope) of any peece. Such graue and holy *Authors words* (as *vndeniable witnessses*) add *waight* and *authority* to my discourse, more then from my selfe it could haue, and it will be a great easo to the *Readers* (as *Iudges*) to haue the *whole pleadings abridged*, and laid in one *outline* (or *short view*) before them; with the *witnessses names* annexed to euery *Article*, whom they may more fully examine vpon euery occasion. This I haue *aymed at*, how neere I haue come vnto the marke, I must leaue to others to Iudge. The first part of this worke I now publish, which concerneth the *generall exceptions* against our Reformed Church (which I hope I fully cleare and satisfie in this small *Volume*.) The second part, which handleth the *particular doctrines controuerted*, I am compelled to put off to another time. These my labours, I am bold (or rather indeed I am bound) to dedicate vnto your Honour.

## DEDICATORY.

¶ As to my most bountifull Patron, furnishing me with increase of meanes, both to liue in better sort without want (and thereby without contempt) and especially to furnish me with many vsfull bookes Of all kindes and sides: in perusing, examining, and extracting the quintessence whereof, is my daily labour, and my greatest worldly contentment. The honour and fruits whereof, are due debts vnto your bounty.

2 As to our Reuerend Bishop, and generall Father of the Clergy in this your Diocesse of *Lincolne*: appointed according to the order of christs Apostles deliuered in Scripture, \* To gouerne part of Gods Church; not onely for the <sup>b</sup> *Ordination* of Ministers ( *et cetera* ) in euery Congregation, but also for <sup>c</sup> *Iurisdiction* or power or ouersight, that they teach sound doctrine, and liue without scandall.

3 As to a most eminent and excellent builder of Gods Spirituall house, by your diuine wisdom, learning, preaching, and writing.

4 And yet further, To the most Noble and famous builder of Gods externall and visible houses: by your<sup>d</sup> materiall buildings, enriching, beautifying, and amplifying Churches and Colledges, with Chappels, Libraries, Fellowships and Schollerships in both the Vniuersities, and else

As appeared by the subscriptions of the second Epistle to Timothy, in the Original Greek, Πρεσβυτερος Επισκοπος, &c. To Timothy, ordained the first Bishop of the Church of the Ephesians. And the like to Titus, ordained the first Bishop of the Cretians And by the Text, Tit. 1. 5. & cap. 3. 6. 3. 2, 8, 9, 10.

b Ordination.  
Tit. 1.5.1 lim. 4.  
14. & 5.21, 22.  
& 2 lim. 2.2.

**c Jurisdiction.**

1 Tim. 1. 3. & 4.  
11. & 5. per lot.  
& 6. 3, 4, 5, 20.  
& 2 Tim. 2. 14.  
Tit. 1. 10, 11, 13.  
& 3. 10. & 6.

4 The beautiful Chappell at *Lincolne* Colledge in *Oxford*: a magnificent Library at *S. Johns* Colledge in *Cambridge* (the mother and

where,

THE EPISTLE, &c.

surse-place of  
 of his lear-  
 ning) another  
 at *Westminster*,  
 (his Dignity)  
 built and fur-  
 nished by his  
 cost, (as also  
 another at *Lin-*  
*coln*, his Bisho-  
 ppricke) with  
 store of excel-  
 lent bookes.  
 Founding also  
 few Fellowes  
 and other Stu-  
 dents with  
 yeerely main-  
 tenance for  
 uer in *Cam-*  
*bridge*, with  
 many other  
 workes of Pie-  
 ty, and abun-  
 dant charity,  
*Oxford*, *West-*  
*minster*, *Lincoln*,  
*Leicester*, and  
 other places.

where, and furnishing them with the most excel-  
 lent and necessary bookes that can bee gotten.  
 Which (With other your most pious and Noble  
 works) draw the hearts and tongues of all men  
 which I can heare mention your name) to glori-  
 fic God for you, and you for glorifying God and  
 our Church and Nation, with such worthy Mo-  
 numents of your *Piety*, *Cost* and *Labours*. In re-  
 gard of all these, I could not hold, my hart would  
 breake, if I did not in some sort vent the fulnesse  
 thereof, and honor your Bounty, your Father-  
 hood, your spirituall Graces, and your materiall  
 magnificall Beneficence, by the best meanes I  
 can, with this dedication of my poore labours.  
 And (let me adde that which all men will easily  
 conceiue) 5 To receiue honour from you, by  
 prescribing your much honoured name before  
 my labors And finally, as in these many respects  
 I am bold and bound So 6 I doe most willingly  
 and humbly offer my labours to your Father-  
 hood, to be viewed, ludged, approued, or censu-  
 red by your graue Wisedome, Learning, Piety,  
 and Authority. For the continuance and en-  
 crease whereof, and of all your temporall and  
 eternall happinesse, I shall dayly pray: as becom-  
 meth,

Your Lordships much bounden,

ANTHONY CADE.



## To the Reader.

**D**EARE Christian Reader whatsoeuer, or of what Religion soeuer thou art, if there be any of these three things truly rooted in thy heart, either the care of Gods Glory, or the saluation of thy soule, or the loue of thy Country, with the peace, strength, happinesse, and flourishing estate thereof (as I hope all these three are conioyned in thee) by them, all of them, or any of them, I humbly and heartily entreat thee, to reade, not with prejudice, but with an honest and good heart, with indifferency, patience, aduisednesse, and with continuall waighing, considering, and examining, the things which I haue with great labour and diligence gathered, and heere set before thee. I doe protest before God (as Saint Paul Rom 9.1.&c. did for the Hebrewes) that I haue great heavinesse and continuall sorrow in my heart, for my deare brethren, English people, that are seduced and withdrawn from the sincerity of the Gospell: and my hearts desire and prayer to God is (and my endeuours Rom.10.1.&c. both by example of life, and holy doctrine, continually send that way) that they might be saued (eternally, and in this world line comfortably and happily.) For I beare them record (the greatest number of them) that they haue a Zeale of God, but not according to know-  
ledge



## To the Reader.

ledge. And it may bee, many of their seducers are themselves first seduced by the cunning of their greatest Rabbins, who yet (the most of them) know full well, (and very often confesse in their writings, as I shall manifestly shew in handling the chiefe points controuerted betwixt vs) that Protestants hold the truth, and themselves haue swarned from pure Antiquity.

In tender commiseration therefore, and yerning bowels of compassion vnto the seduced, I haue undertaken this great labour, with neglect of my selfe, my health, and state, to doe good to their soules, and good to my Country, by vniting them (so far as in me lyeth) firmly to be the true Church of Christ, and the body of this State. And I haue caried my selfe with that sincerity and singlenesse of heart, that I may safely protest againe with S. Paul, I speake the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost I renouuce the hidden things of dishonesty, not walking (nor writing) in craftinesse, nor handling the word of God (or diuine things) deceitfully: but by manifestation of the truth, commending my selfe to every mans conscience in the sight (and feare) of God.

I am no Inuicator, thwenter, or fauourer of new things in Religion. I search for the old, and out of all kinde of Authors deduct allegations, authorities, consequences and reasons against the new. I cut off extravagant, needlesse, and endlesse questions, primate opinions both of these and former ages: and comprehend the necessary points of Religion agreed vpon by the Scriptures, Fathers, and moderne diuines with. in their owne true limits: I set downe the most substantiall points agreed vpon betwixt the Romans and vs: and shew withall their unnecessary additions and corruptions. I search how corruptions came into the Church

Rom. 9. 1. &c.

1 Cor. 4. 2. & 1.  
17. & 1. 12.

## To the Reader.

Church (as they will doe into all societies of Men in continuance of time) I shew how they were discovered, opposed, and reformation wished and sought for in all former ages: and by what power, policies, and cunning they preuailed after Sathan was loosed. I finde and shew the out-cries of historians, and other learned men, Emperours, Princes, Clergy, and people, yea of their owne writers against them, all before Luthers time. And all this while, I shew the continuance of all necessary saving doctrine in many other famous Churches beside the Church of Rome: yea and within that Church also a sufficient visible number of many hundred thousands farre and wide spread in Countries and Nations, and continewng till Luthers time, which refused the gouernment, errors, and corruptions of the Papacy, and taught the same substance of doctrine which Protestants now teach. Yea, the better part of the Church of Rome it selfe (excepting onely the Papacy, and the faction that maintained it) held with great liberty the same most necessary points of Faith which we doe, untill by the Councell of Trent (which was not a free end generall Conncell, but guided wholly by the Papall faction) that liberty was taken away, and the errors of the Papacy were imposed generally vpon all, vnder paine of Anathema, or deprivation of saluation.

Vpon due search of these and many other things (which heere I deliuer vnto thee) in the Scriptures, Fathers, Histories, and all kinde of Authours of either Religion, I haue by the grace of God attained to that perfect knowledge and assurance of the Verity Antiquity, and Sufficiency of the Protestants doctrine to good life in this world, and eternall saluation in the world to come, that any mortall man can desire to  
have



## To the Reader.

*have: and am as willing (if God have so decreed it) expedient, and the times desire it) to suffer for it, as the holy Martyrs were for this same Religion in the Primitine Church; not writing any thing in substance which I will not willingly seale with my blood. This is it (deare Christian Reader) which I present unto thy view in this worke, being a Summe or Abridgement of many great volumes written on both sides, upon these points, and thus briefly deliuered for thy greater ease in reading and perfecter indging of Truth and Errour, Sincerity and Corruption, Antiquity and Novelty.*

*To answer all the Romish bookes (lately come abroad in great numbers) punctually following their owne method, had beene an endlesse labour both to Writers and Readers: and therefore (for my part) I thought better to gather their principall motives and reasons out of the chiefeest of their bookes, and separating them into severall Chapters, to give them their full answer in their proper places; so answering many bookes in one. Among the store of all other Allegations, I have most willingly and commonly referred the Reader to the late Writers of our owne Nation; and that especially for these Reasons:*

*First, for the excellency of our Authors, surpassing others, both in multiplicity of reading, profundity of Iudgement, and sincerity of affection, in deliuering the truth. As we finde in our learned Bishops, Iewel, Abbots, Bilson, Morton, Vsher, Downham, Hall, White, Andrew, &c. And our Doctors, Fulke, Raynolds, Whitakers, Field, Favour, White, Prideaux, &c. And other Divines, Master Foxe, Perkins, Hooker, and many other: whose worthy labours, I doe heartily commend to the diligent reading*

## To the Reader.

ding of our English men. The Romish affected, ver-  
ry well know, that those English which have fled from  
us, and written on their side, have in shew of wit and  
learning gone beyond, not onely all former, but all o-  
ther of this Age: So that Bellarmine takes most  
out of them in the points whereof they have written:  
as Sanders, Allen, Stapleton, &c. And therefore  
let no man contemne their owne Countreymens wits  
and learning: but acknowledge their worth, and  
make high account of their learned labours.

Secondly, to shew that I bring no new thing of my  
selfe, but what is fully confirmed by our most appro-  
ved writers: and that I also thankfully remember  
and honour them, Per quos profecerim.

Thirdly, to shew the unity of the Writers of our  
Church from the beginning of the Reformation to this  
time, contrary to the Romish slanders, which charge  
us with continuall varying from our selves.

Fourthly, to shew to our English men especially,  
where they may read in our learned English Writers  
more fully, of the points which I deliver briefly; for  
their better instruction and satisfaction.

Fifthly, because my selfe am aged, and not fit, by rea-  
son of the encreasing weakenesse of my body and me-  
mory, hereafter (if any flourishing busie wits list to  
oppose) to manage this cause, without much disparage-  
ment to it, and to my selfe: I thought good to alleadg  
many worthy Divines now lining, that they might  
take upon them the defence of their owne writings by  
me alleadged, or impose it upon others more able in  
body then my selfe.

Further, I confesse, that it much troubled me, that  
I could not make my booke shorter, without either ma-  
king it too obscure, and vn-intelligible: or else cutting  
off

## To the Reader.

off much matter fit to give the fuller satisfaction. For by this length of it, (I doubt) it will become tedious to many, to read it thorow, and carry away the matter in their memory. But I have helped this Inconvenience as much as I could, (1) by distinguishing the whole matter into Chapters, every Chapter bring (as it were) a severall Treatise by it selfe, which may be read alone; without reference to the rest, And (2) by dividing the Chapters (if they be long) into Sections, (and sometimes also the Sections into Subsections) and Paragraphes (marked thus ¶) setting aowne the summes of the Chapters and Sections, in the beginning, and before them: for the quicker finding or refinding of the matters therein contained; and the easier view and carrying away of the whole forme of the discourse.

The Stile in Treatises of this nature is not required to be Rhetoricall to please the eare; or as Sweetmeates to delight the Taste; but Scholasticall, Logical, or Theological, that is, intelligible and significant to informe the understanding, and convict the conscience. Which if it performe, it is all that I affect, or thou maiest in reason expect in such a worke. And now I leane it to thy diligent reading and serious consideration, wishing thee often to commend both the Writer and Readers to God in thy prayers;


Thine for Christ Iesus,  
ANTHONY GADSE.



A Table of the chiefe heads and  
matters, according to the seuerall  
Chapters, Sections, and Pages.

*The first Booke. The first Chapter.*

The first ordinary, and great obiection, of the Ro-  
mish Churches Antiquity, and our English  
Churches Nouelty :

Paragraph.	Page.
§ 1  <i>Lleadged, odiously against the Prote- stants, and gloriously for the Ro- mans.</i>	1
§ 2 <i>Sincerely answered, as vaine: for that the Protestants firmly retains the true ancient sauing faith.</i>	2
§ 3 <i>And onely weed out the errours and corruptions crept into the Church as superseminated tares in Gods field.</i>	3
§ 4 <i>As Hezekias and other good Princes did, very religi- ously in their times.</i>	4
§ 5 <i>So that the English Church differs no otherwise from the Romish, then as a field well weeded and gouerned, from a field still ouergrown with weeds: or as Naaman cleansed, from the same Naaman formerly leprous.</i>	4
§ 6 <i>And the Protestants are not separated from the good sound things found in the Roman Church: but from the Papacy, which is not to be accounted the Church, but a domineering faction, or disease in the Church.</i>	5
§ 7 <i>The ancient Martyrs suffered not for the Doctrines of this Papacy, but for the Doctrines which the Protestants bold.</i>	6

(Hereunto the Reader may adde, that which is written chap. 3. §. 8. pag. 27. that This newnesse of Religion is recorted vpon the *Romish* Church, which now holds many points new, neuer held by any Church in former times, some of them not in 600 yeeres, some not in 1000, some not in 12 hundred yeeres and more after Christ.)

## CHAP. 2.

Parag. Of errors creeping into the Church. page.

§ 1 Any particular Church may in time receive errors and corruptions. 9

§ 2 As did those of the Old Testament. 10

§ 3 And of the New Testament. 11

§ 4 For which we find many reasons in the Scriptures. 12

§ 5 The Roman Church is not excepted. 14

§ 6 Yeay the Roman Church is warned in Scripture to take heed lest it be cut off for its corruptions. 14

§ 7 And it hath been corrupted, *De facto*. 15

§ 8 Yeay, Rome is confessed (by the very *Romish* Doctors) to be meant by the damnable mysticall Babylon. 16

§ 9 And that Rome must be the seat of Antichrist: and that towards the end of the world. 17

§ 10 And Rome is that City that must bee tainted with foule impieties, as well foregoing, as following Antichrist. All which their owne *Romish* Doctors confirme. 19

## CHAP. 3

Of the time when corruptions came into the *Romish* Church.

Parag. page

§ 1 A designation of the time when corruptions began in the Roman Church required. 10

§ 2 Often required heretofore, and often answered. 20, 21

§ 3 Many corruptions crept in secretly and insensibly: as in humane societies, diseases in the body, sores and vermin in the fields. 22

§ 4 The



- § 4 The Romanists acknowledge many changes, whereof they cannot shew the beginnings. 23, 24
- § 5 Such things are best discerned, by their difference from the first pure doctrine. 25, 26
- § 6 The Romans cannot find the beginnings of our Doctrines on this side the Scriptures. 26
- § 7 We can, & do, shew the beginnings of many of theirs. 27
- § 8 No Church in the world held the new-Romish Doctrines, but only that Church it selfe in those latter times. 27

## CHAP. 4.

Of Corruptions in the Church of Rome, long before Luthers time, scene, written against, and Reformation wished for them. 30

- § 1 An historicall narration, of the first age of the Church golden. 31
- § 2 But afterwards peeped up some seeds of corruption, misliked of many in the East, South and West Churches. 32
- § 3 A foule matter, of three popes alleading a Counterfeit Canon of the Councell of Nice, for their iurisdiction, which the whole Church of Africa withstood. 34
- § 4 Gregory the great wrote sharply against the Titles which now the popes use. 35
- § 5 Bishops of the East Church, and of France, Germany, and Britany, opposed the pope about Images. Councils against Councils. 36
- § 6 Many thought Antichrist was then borne. Constantines donation, & the decretall Epistles then first seen. 37
- § 7 A deluge of wickednesse in the ninth and tenth Ages, as Bellarmine, Baronius, Genebrard, &c. record. 38
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**Friendly Reader, before thou readest these books,**  
amend with thy pen, these grosser faults which (most  
of them) pervert the sense.

The Preface, or Introduction, containing 1 a briefe description of the parties conferring in this Dialogue. 2 The purpose and profit of the conference touched: 3 The manner of it intended, in all humility and meeknesse of spirit: 4 the matter, solidity of Arguments and allegations out of the best Authors of both sides.

*Roman-Catholicke.*

I  Although in mine owne iudgement, I am sufficiently resolved of the verity and sanctity of the *Roman-Catholicke-Religion*; and am loath to be either unsettled or disquieted againe by any further conference: yet to giue satisfaction to my tryed honest and good friends, who vrge me once againe to conferre with a graue learned Minister hereby; I am content to goe to the man. And the rather, because (besides his learning) I know him to be very honest, iust, louing, and of a meeke spirit; And here he comes. Saue ye Sir.

Such should be the qualities of a good Minister as may win the loue of the Aduersaries.

*Protestant Minister.* Master *Candidus*, I haue much longed to meet you. The Lord now giue a blessing to our meeting. I haue heard, with no small griefe of heart, by some of your good friends, that you are fallen into mislike of our Church of *England*, and into liking of the present Religion of *Rome*. Now in tender care of your saluation, I desire to confer with you thereabout, to try if by Gods gracious blessing I may be a meanes to resolue and settle you in the truth.

*Rom.* Sir, I would haue you to thinke, that I haue a great care of my saluation, and in simplicity of my heart, and tenderneffe of conscience, and not for any other by respect, I haue sought the true way to saluation, and doubt not but I haue found it. And therein I am so well settled, that you may spare your labour.

*Prot.* I doubt not, but in the simplicity of your heart, and desire of the truth, you haue laboured in this

## The Preface.

Good natures  
mis-led are  
much to bee  
pittied.

2.

Act. 2.3.  
Phil. 2.6.

Acts 26.9.

John 16.2.

Acts 13.50.

waighy matter. For I haue obserued you alwayes to be of an honest disposition, sober, temperate, aduised & of discreet conuersation: for which faire carriage of life you haue gained the surname of *Candidus*. And I haue also found you zealous of Gods honour. So farre as your knowledge did lead you. The more it grieueth me, that so honest a nature should be abused & mis-led by bad Teachers. But I pray you consider that Saint *Paul* himselfe was blamelesse in life, deuout and zealous in his Religion, when it was erroneous (as you are now) and thought his courses maruellous godly, and much tending to Gods glory. He was instructed by *Gama-liel*, a learned Doctor, according to the perfect manner of the Law of the Fathers (as was then thought) & was zealous towards God, and touching the righteousnesse of the Law, blamelesse: and of very zeale persecuted the true Church of God: and thought he was bound in conscience to doe many things contrary to the name of Iesus. So that men may thinke, they are in the holy way of truth, and may be deuout and zealous therein, and yet be farre wrong. As we hold those of the *Romish* Religion to be at this day, who persecute the Reformed Churches of Christ which professe to hold the doctrine of the holy Scripture entire, without admitting any other grounds of Religion. Remember what our blessed Sautour foretold, *John 16.2. Venit hora, ut omnis qui interficit vos, arbitretur obsequium se prestare Deo.* The time commeth that whosoever killeth you, will thinke he doth God seruice. This was fulfilled in part, quickly. As in *Acts 13.50.* The *Jewes* stirred vp deuout and honourable women, and the chiefe men of the City, and raised persecution against *Paul* and *Barnabus*, and expelled them out of their coasts. So that people that are deuout and zealous in their Religion yet may be in the wrong: and had need well to examine their groundes.

*Rom* These examples may as well be applied to the Protestants, as to the Catholiks.

*Prer.*



## The Preface.

*Prot.* You apply them to the Protestants: wee to your new Catholiks. Let the vnpartiall world iudge, who are the persecutors, and who are the persecuted. But hereby you may see, mortall men must not be too hastily resolued, but first thorowly examine the truth of their groundes, wherevpon they build their Faith. Lest they run amisse, as *Saul* did, though taught by *Gammaliel*; and as the deuout honorable women and chiefe men of the City did, being stirred vp by the *Jewes*.

*Rom.* But when a man is well resolued vpon good groundes: why should hee disquiet himselfe, and call his Faith into question againe?

*Prot.* The question is whether his groundes be good or no. Saint *Paul* before his conuersion, and these honourable women thought as well of their groundes, as you doe of yours: and yet were deceiued in them. But beside this, there is another reason, why you should thorowly know the strength of your groundes, to wit for the winning, satisfying, & confirming of others. To which end *S. Peter* saith (1 *Pet.* 3. 15.) Be alwayes ready to giue satisfaction to euery one that asketh you a reason of the hope that is in you with meeknes and feare. So then both for your own fuller resolution in the truth, and for the satisfaction of me or any other, I pray you let vs seriously conferre of these waighty matters.

*Rom.* With all my heart. So it be done in that manner which Saint *Peter* there prescribeth: with meeknesse, feare, and a good conscience. For rough, rude, biting, and railing speeches, argue rather a blinded heart, or a proud, scornfull, and vnmortified man, then one endued with Gods grace, loue and patience, such as is fit to winne others with all long suffering and doctrine. 2 *Tim.* 2. 24. 25. and 4. 2. 1 *Tim.* 5. 1. 2. and 3. 3.

*Prot.* Sir wee pray with vnderstanding in our *English Letany*, from all blindness of heart, from pride, vainglory, and hipocrisie, from enuy, hatred, and malice, and all vncharitablenes: good Lord deliuer vs.

*Rom.*

## The Preface.

*Rom.* It is a good prayer. I would it were well liked and praised of you all.

*Iustin Lipsius.  
Polit.*

*Prot.* You shall finde me not onely patient, but exceeding pitifull, and full of commiseration to you, and to all other well-minded men that are seduced, that be *Errones* onely, and not *Turbones* (as *Lipsius* distinguisheth them) not wilfull but ready to yeeld to sound reason, and to the truth when it manifestly appears: such as be *vere Candidi*, as I hope you bee. But against those wicked seducers, that wilfully persist to blindfould themselves and you by Pious fraudes (as they call them) and keepe you on their side for by-respects, contrary to the truth laied open to their eyes; you must giue me leaue to vse iust indignation. As we see the Prophets, our Sauour and his Apostles did.

*Rom.* Whomsoever you shall proue to be such I will ioyne with you in your iust indignation, and abhorre them. I account no *fraud pius*: nor lawfull to doe euill that good may come of. But by forgery and deceit to mis-lead simple soules from the truth in Religion, I account most detestable.

*Prot.* If it please you then to allcadge your best and most solid reasons whereby you are moued to forsake our Church and embrace the now *Roman* Religion: I will be willing to answer you,

4.

*Rom.* I will doe it not of mine owne head, but out of the best and learnedest Authors of our side.

*Prot.* And I will endeouour to answer out of the learnedest and most indicious Authors of the Protestants, and most especially out of our latest, pithiest, and substantiallest *English* writers, referring you to the bookes themselves, with notes of their Chapters, Sections, and Pages for your more thorow satisfaction and setting of your Iudgement: with like allegations also of your owne best Authors, when they doe (as they doe often) yeeld vs the truth.



A  
**IUSTIFICATION**  
 OF THE CHURCH OF  
*ENGLAND.*

Demonstrating it to be a true Church of  
 GOD, affording all sufficient meanes to  
 SALVATION.

CHAP. I.

*The alledged, 1 antiquity of the Romish Church, and newnesse of the Protestants Church; 2 is shewed to be vaine for that the Protestants retain the ancient saving faith, and 3 onely weede out the super-seminated Tares: 4 as Hezekias and other good Princes did in their times. So that 5 these two Churches differ onely as fields well weeded, and overgrowne with weeds. And 6 Protestants are not separated from the good things found in the Roman Church, but from the Papacy which is a domineering faction in the Church: 7 For the Doctrines whereof, the ancient Martyrs suffered not, but for the Doctrines which Protestants hold.*

*Roman Catholicke.*

§. I.  
 motive



**I**T is a sufficient <sup>motive</sup> notice to mislike and forsake the Protestants Church, because it is new, neuer seene nor heard of in the world, in any Age or Countrey, before *Luthers* time: for wee know the true Church of Christ is

B      ancient,

*Bellar. de notis  
Ecclesiæ. 4. c. 5.  
Greg. de Valen-  
tia. Anal. s. fides  
l. 6. c. 12.*

*Costerus Eochi-  
rid. cap. 2. §. con-  
vertat Campian.  
rel. 1. 4. §. 6, 7.  
Dott. Hil. reaf. 1.*

And all Ro-  
man Writers  
triumph in  
this Argu-  
ment.

See B. White  
ag. Fisher p. 115.  
Cal. ang. l. 4. c. 2.  
§. 2.

ancient, continued from our Sauours owne time : and such is the Church of *Rome*, founded vpon the chiefe Apostles *S. Peter* and *S. Paul*, manifestly traced through- out all Ages, with an honourable and certaine successi- on of Bishops, the successors of *S. Peter* : All Tyrants, Traitors, Pagans, Hereticks in vaine wrastling, raging, & barking against it: confirmed by all worthy Counsels, the generall graue Senates of Gods highest Officers and Minilters vpon earth : enriched with the Sermons and writings of all the sage, learned, and holy Doctors and Fathers: made famous by all those millions of Saints with their holinesse, Martyrs with their sufferings, Con- fessors with their constancy: the building of Chur- ches, Monasteries, Colledges, Vniuersities; and by all excellent meanes made conspicuous and honourable to the whole world. Is it likely? is it possible? that this Church, so ancient, so honourable, so holy, and glorious, should all this while be false, hereticall, and now to bee forsaken and reiected? and a new particular Church lately moulded and erected by *Luther*, *Melancton*, *Cal- uin*, *Beza*, and a few other obscure vpstarts, should bee the only true Church to be imbraced? or that the most gracious God would hide his sauing truth from the world fiftene hundred yeeres, to the distruction and damnation of so many millions of soules: and now at last reueale it to a few in a corner? No Sir, giue mee leaue herein to take the name of *Antiquus*, to liue and dye in the old Religion, and to refuse your new.

## §. 2.

*Protestant.* This is indeed the generall enchant- ment, whereby those that compasse Sea and Land to make Romish Profelytes, doe bewitch the vnwary: and were it true, it were able to draw all the world to be- come Roman-Catholicks. But I pray you marke my counter-charme, shewing the vntruth and weaknesse of your assertion.

We

We of the Church of *England* doe professe and protest, that we are of that <sup>a</sup> true ancient Church of Christ, which you describe: <sup>b</sup> that we hold entirely and soundly, all that saving Doctrine which the blessed Sonne of God, brought into the world, and his Apostles taught, & wrote in the holy Scriptures, and which the ancient holy Fathers of the Primitiue Church, held with great vinity and vniuersality for many ages.

## §. 3.

<sup>c</sup> And we reiect nothing, but the corruptions, errors, and abuses, that haue crept into the Church in later times, and from small beginnings haue growne at last to be great and vtollerable: those onely we haue refused: and haue reformed our particular Churches in diuers Kingdomes and Nations, as neare as we could, to the fashion of the first true, pure, and vncorrupt Churches: retaining all the Doctrines of the Church of *Rome*, which we found to be Catholicke, or agreeable to the faith of the whole Church in all times and places. <sup>d</sup> But Doctrines not Catholicke, being neither Primitiue, belonging to the ancient Church, nor generally receiued by the whole Church, either at this day, nor in any other age, nor grounded vpon the Scriptures, we haue no reason to receiue, as points necessary to saluation. And the points tending to superstition or corruption, or deprauation of Gods honour, Christs merits; our owne saluation, the disturbance of the peace, or safety of Kingdomes, States, or Commonwealthes, we worthily abrogate, as intollerable and vnchristian. And in these respects as you assume the title of *Antiquus* to doe I of *Antiquissimus*. And let you know, that <sup>e</sup> our Church is no new Church, deuised by *Luther*, and other learned men, and receiued by Princes, affecting mutations: neither ever was it their purpose to doe any such thing, but faithfully and religiously to purge out new corruptions, and to continue and

<sup>a</sup> All our learned Bishops, Doctors, and Preachers, beate vpon this point.

<sup>b</sup> Jewel. Arch. Abbot. B. Abbot. B. Bilfox. B. Andrews. B. Carlton. B. Barlow. B. Morton. B.

<sup>c</sup> Fisher. B. Doman. E. White. B. Hall. D. Fulk. D. Wharres. D. Field. D. White. B. Bai. D. utclif. D. Favour. M<sup>r</sup>. Perkins. and innumerable others.

<sup>d</sup> See Field. Church. lib. 3. cap. 6. &c.

<sup>e</sup> This is shewed, chap. 5. sect. 1. & Booke 2. chap. 2. §. 6. & chap. 4. sect. 2.

<sup>f</sup> See D. White against Fisher. pag. 68.

<sup>g</sup> See D. Mortons Appeal. lib. 4. cap. 16. sect. 4. §. 10.



maintaine the substance and whole essence of the old Church of God, and all the sound Catholick Doctrines thereof, comming along therow so many ages from the first planting of the Church to their times.

## §. 4.

Read: Kings  
I. 4 5. 6. and  
chap. 22 & 23.

No other wise then the most religious Kings, *Hezekiah*, and *Iosiah*, and other godly Rulers did in their dominions, (being moued by their learned Priests, and by their knowledge of Gods Law) who remoued the high places, and brake the Images, and cut downe the Groues: spoyled the vessels made for *Baal* and for the Groues, and for the holste of heauen: and put downe the Idolatrous Priests, and the brazen Serpent also (though at first it was made by Gods owne appointment, erected to good purpose, and was a figure of Christ) because it was now growen to be an instrument, and occasion of Idolatry: but they preferred still the old Religion and seruice of God. entire and whole, and that much more pure then they found it.

This when they did, can any man haue the forehead to say, They erected a new Church, when they onely purged and retained the old? or shall we be reuiled and blamed for imitating *Hezekias*, *Iosias*, and *Iehoshaphat*, and in that, for which they were much praised and honoured in the Scriptures?

## §. 5.

Obserue then here, first the vanity and deceit of your Romish teachers, that (against their owne knowledge) bewitch the simple people with this conceit, that our Church (forsooth) is a new Church, begun in *Luthers* time, little aboue an hundred yeeres agoe, and was neuer seene nor heard of in the world before. Whereas indeed there is no other difference betwixt the *Roman* Church and ours, then betwixt a corrupt Church (still maintaining her owne corruptions for worldly respects) and a Church well reformed according to the Scriptures, and the purest Primitive Churches:

Churches: or betwixt the corrupt Idolatrous Church before *Hezekiah's* time, and the same Church reformed in and after his time. 2 King. 18.

I may compare the whole Church of CHRIST in all her ages to *Naaman* the Syrian, who was 2 King. 5. honourable for bringing safety to his Nation. He was first pure and sound, and did many honourable acts, and thereby represented the Primitive Church, pure and cleane, without spot or disease appearing: howbeit there might be some secret seedes of diseases vnperceiued, which in continuance of time grew into a visible leprosie. In his middle time he became leprous, diseased and deformed, slowly infected in himselfe, and infecting others, and thereby represented the later Church of *Rome*. Afterwards by the Prophets direction, he was washed and cleansed from his leprosie, and his flesh restored to become pure and perfect, like the flesh of a yong childe, and thereby represented our Reformed Churches. And as *Naaman* in all these three estates, was the same person, and not a new, diuerse, or feuerall man (for *Elisha* made not a new man but cleansed the old of diseases, and restored him to his first soundnesse) so our Church is not a new Church, but the old Church reformed from errours and corruptions, and restored to her ancient purity and soundnesse. Let the Church of *Rome* still glory in her leprosie and brag of the antiquity of some of her diseases: we thanke God for our Churches cleansing, and the new restoring of it to the Primitive purity.

## §. 6.

Secondly, obserue, that we haue not departed frō the sound parts of the Church of *Rome* it self, (for the leprosie thereof was not vniuersall, nor spread ouer all: there were many euen in the corruptest ages of that Church, which taught the same sauing doctrine that we doe, See Chap. fol. following.

that we refuse) but our departure or separation, is onely from the Papacy or Court of *Rome*, (which much oppressed the best members of the Church of *Rome*, and instead of Christs heavenly Kingdome, set vp and maintained an earthly, ouertopping and abusing all other Christian Kingdomes) or our departure is, from that domineering faction in the Church, which (like an ill disease, and beth in the body) intolerably oppressed the Church, by imposing vpon it errours in doctrine, and tyranny in gouernment. But to the sound members of that Church, both of ancient and moderne times, we are still conioyned and vnited, and herein, their and our Church continued alwayes sufficiently visible.

## §. 7.

Thirdly, obserue (as a consequent of the former) that our Church is so farre from being new, that it is most ancient: the very same Church that our Sauour Christ and his blessed Apostles first founded. We succeed them both in succession of persons, as well as the Church men of *Rome*, and in succession of doctrine much better: So that we iustly challenge our Sauour Christ and his Apostles to be ours: all the learned holy Fathers to be ours: the ancient Councels, the blessed Saints, Martyrs and Confessors to be ours. For they taught, professed, liued and dyed in, and for those points of sauing Religion, which we soundly hold, and for none other. The Martyrs dyed for the profession of their faith and seruice to the true God, for beleeuing in Iesus Christ crucified (whom their persecutors scornfully called, the crucified God) and for their hope to be saued by his merits and passion: for their trust, comfort, and constancy in the Holy Ghost, and worshipping the holy, blessed, glorious, and indiuiduall Trinity: and for cleauing truly and constantly to the holy Scriptures and the doctrines grounded thereupon onely,

onely, as the true rule of their faith: and (on the other side) for refusing to sacrifice, offer incense, or doe worship to Idols and Heathen gods. They suffered not death for standing in defence of Image-worship, or for holding the doctrine of Purgatory so like to the Heathen Poets, *Homer and Virgil*: or for praying for the dead or to the dead: or for accusing the holy Scriptures of insufficiency and ambiguity, and forbidding Christian people to read them vnder great penalties, for feare of Heresie. For such points would haue pleased their Heathen persecutors well enough.

Neither suffered they for crossing Christs institution, in denying the Communion cup to Gods people: or for worshipping a God made of a piece of bread; or for maintaining the Popes gainfull Indulgences, and Pardons, or for defence of their exorcised Holy-water, or other ceremonies: which would haue been matter of scorn and laughter, rather then of persecution from the Heathen.

Neither dyed they for defending the Popes now-claimed Supremacy ouer all the Clergy, people, and Princes of the Christian world, direct, or indirect: which in those times, and many ages after, was neuer thought of nor claimed: and vpon the first claime thereof, was most odious and hatefull to the best Christians, and threw the world on heapes by grievous warres and dissolutions: nor for other points which the Church of *Rome* now maintaineth different from vs, and which we refuse. And therefore the great flourish which you make of the antiquity of your Church, (including all the points, which at this day you doe with all policy and violence maintaine) vtterly failes you, and indeed makes against you. For they are not the ancient doctrines of the Church, but later or newer inuentions and corruptions, so that in respect of them your Religion is new and not ours; you are the Innovators, and not we.

B. 7. *Ther De Ec-  
cles. successionē*  
pag. 66.

See hereafter  
chap 6. sect. 2. S.  
4. 5. 6.

The very same nouelty which you impute to the Protestants, *Wicliffe* long agoe impured to your Fryars: crying out as in an agony, *Good Lord*, what moued Christ (being most omnipotent, most wise, most louing) to hide this faith of the Fryars for a thousand yeeres, and neuer taught his Apollles, and so many Saints the true faith, but taught it these Hypocrites now first, which neuer came into the Church, vntill the impure spirit of Satan was loosed.

*Antiquus*. Sir, I would it were so for my countries sake, that wee might enioy such a happily reformed Church as you speake of, with true comfort to our consciences, and hearty obedience to our Princes Lawes, and all loue and happinesse of the Kingdome and of our States. But all you haue yet said are but words, you must giue me leaue to suspend my beleefe thereof, vntill you make good prooffe of what you as- firme.

*Antiquissimus*. The Poet said well, *Non est beatus, esse qui se non putat*. No man is happy, be he neuer so well, if he thinke himselfe not so. *English* men may be happy, *Bona si sua norint*, If they will but know their owne happinesse. In deede, what both you and I haue said yet, are but generall words. Wee must first say, and afterwards proue. You haue set downe your as- sertion, I mine. Mine I am ready substantially to proue, euen out of your owne Authers, and Bookes which you cannot disallow which (I am well assured, hauing read your strongest Bookes) you can neuer doe for yours.



## CHAP. 2.

## Of corruptions in the Church.

*Sheweth, 1 that particular Churches may erre: as did 2 those of the Old Testament: and 3 of the New: for which 4 we find many reasons in the Scriptures. 5 The Roman Church is not excepted: but 6 warned thereof: and 7 it hath been corrupted, de facto. Yea 8 Rome is the mysticall Babylon: and 9 the seat of Antichrist: and 10 raynted with foule impieties, as well foregoing as following Antichrist.*

*Antiquus.*

**B**Y your Imputation of errors and abuses, to the most Illustrious Church of Rome, (so much glorified by S. Pauls Rom. 1. writing vnto it, so much honoured by the antient Fathers, so renowned in all after ages.) you seeme to hold that all the Churches in the world may erre and be corrupt.

*Antiquissimus.* We doe not hold that the whole Church of God may erre at any time in points fundamentall, which constitute the essence of the Church, and are absolutely necessary to saluation. For then the Church should cease to be in the world.

*Antiquus.* Good.

*Antiquissimus.* But particular Churches may both erre and fall away (as some of the Churches haue done, which flourished in the Apostles times, and to which they wrote Epistles: the Hebrew Church, the Corinthian, Ephesian, &c.)

*See D. Field, Church. lib. 4. cap. 4, 5.*

*Antiquus.* You speake contrarieties, and absurdities, for the whole Church consists of particulars: and if all particulars may erre and fall away; then the whole may.

*Antiquissimus.* It is no more contrariety, or absurdity, then to say all particular men may be diseased and dye away; but whole mankind cannot dye away till the

See Bellar. De  
Tent. Rom. lib.  
4 cap. 4. initio.

Rom. 11. 17.

&

Ioh. 15.

Rom. 11. 25.

Verse 22.

Verse 23.

the end of the world, although whole mankind consisteth of particulars. For they may be diseased and dye by succession, not all at once. others by succession coming in their roomes: and so of Churches; No man saith, all particular Churches may fundamentally erre and faile at once, (for then indeed, the whole Church should cease to be in the world) but every one in their severall times may faile, when others may hold the truth. As some branches of the Olive tree may bee cut off, while others grow, and while others be grafted in: and those that are grafted in, may (for want of goodnesse) bee cut off also in their times, and the first or others grafted in. But the good husband of the Church will not suffer the whole Olive or Vine to bee without fruitfull branches, by cutting off all at once, but when he pruneth off some, will cherish and dresse the rest. Thus the blindness of the *Jewes* for a time, procured the fulnesse of the *Gentiles*: who may peccemeale be cut off, if they continue not in goodnesse: and the *Jewes* may be grafted in againe.

*Antiquus*. Similitudes may well illustrate, but cannot convince the iudgement: you must bring demonstrations if you will haue me yeeld.

§. 2.

Exod. 32.

Num. 16.

Iud. 2. 11, 19.

& 3. 7. & 4. 1.

& 6. 1 & 8. 33.

& 10. 6. & c.

1 Kings 11.

& 12. 28. & 15.

13. & 18. 21.

Gen. 35. 2.

Exod. 32. 20.

Iosua 24. 15.

1 Sam. 7. 4.

2 Kings 18. 4.

& 21. 8. & 23.

2 Chro. 17. 6.

*Antiquissimus*. I will by Gods grace doe it briefly.

First, that grosse errors and abuses may creepe into Gods true Church, is manifest, *De facto*, in the Church of the Old Testament. The Bookes of *Moses*, *Judges*, *Samuel*, *Kings*, and *Chronicles*, are full of the peoples falling to Idolatry, and corrupting the Law of God. And there are many worthy reformations of those corruptions described, wrought by *Jacob*, *Moses*, *Iosua*, *Samuel*, *Hezekiah*, *Iosia*, *Iehosaphat*, and others.

And as these corruptions were frequent, so sometimes very generall. While *Jeroboams* people practised Idolatry in *Israel*, (1 King. 12. 28. & c.) *Rehoboams* people,

ple in the other Kingdome forooke the Law of the Lord, 2 *Chron.* 12. 1. So that all the face of GODS Church (which was then onely in those two Kingdomes) became mightily depraued and Idolatrous *Aholah* and *Aholibab*, that is, *Samaria* and *Jerusalem*, (*Ezech.* 23. 1, 4.) did both falsifie their faith to God, and plaid the harlots with strange gods, yet the whole Church failed not: For as in *Eliabs* time, (when hee thought himselfe alone, 1 *Kings* 19. 10.) God had 7000 true seruants in secret, (though their names be not recorded) *ibid.* vers. 18. So doubtlesse it was in other most depraued times.

## §. 3.

*Antiquus.* Though this were so, yet the Churches of the New Testament, had Prophecies of greater purity, *Psal.* 45. 13. and by our Sauours power and care, may bee kept without spot or wrinkle, *Ephes.* 5. 26, 27.

See Field.  
Church, lib. 3.  
cap. 10. & lib. 4.  
cap. 4.

*Antiquissimus.* Such things are spoken of the best parts of the Church vpon earth (washed by Christs blood, and made beautifull by his righteousness, and by their owne practise of holinesse) but those are meerly discernable by Gods eye. But those places of Scripture, specially respect that part of the Church which is triumphant in Heauen, and there presented by our Sauiour. *Ephes.* 5. 27.

But the generall face of visible Churches vpon earth haue bin ordinarily stayned with spots and blemishes; the Church of *Corinth*, with sects and schismes, and other deprauations. yea, with doubting, or denying that great Article of faith (the life of Christianity) the Resurrection of the dead.

*Galatia* erred in the great point of Iustification, against which error, Saint *Paul* opposed his Epistle written to them.

In the Church of *Pergamus*, some held the doctrine of

of Balaam, and of the Nicolaitans, teaching to eat things sacrificed to Idols, and to commit fornication, *Rev. 2. 14.*

The like was in the Church of Thyatira, *Revel. 2. 20, &c.*

And if there were no possibility or likelihood of errors and heresies in the Churches of the New Testament: What needed those warnings and admonitions? *Keepe your selues from Idols, 1 Iohn 5. 21. Beware of false prophets in sheepes cloathing, Mat. 7. 15. Mainer-  
dissonance. Charge men that they teach no other doctrine, 1 Tim. 1. 3. Stop the mouthes of the gain-sayers that sub-  
uert whole houses, Tit. 1. 11.*

And to what end were Visitations, Counsels, and all Offices and Government in the Church, but for maintaining of true doctrine, preventing and rooting out of errors and abuses?

§. 4.

*Matth. 18. 7.*

*1 Cor. 11. 19.*

Remember, that our Sauour said, *There must be offences in the world:* and Saint Paul, *There must be heresies.* Yea, it is necessary that there be, both for the good of the faithfull, the good of the faith, and the punishment of the faithlesse. To which ends God suffers these two causes to concur and worke, to wit, the Devils malice, and Mans corruption; because God can worke good out of their euill.

The Devils malice and policy, neuer ceaseth still to pursue the seed of the Woman, and to bite the heele, seeking both by persecutions and heresies, to supplant Gods Church, to plant and increase his owne Kingdome. *He attempted our head, Matth. 4. 3. and so will doe his members, Luke 22. 31. 2 Cor. 12. 7. Ephes. 6. 11, 12. 1 Pet. 5. 8. 2 Cor. 11. 14.*

Mans corruption and blindness is also easie to bee drawne by others, and easily drawne by his own affections out of the right way; as *Micah (Iudges 17.)*

to worship God by a siluer Image, thinking (blindly) that euery worke with a good intention, would please God, and draw blessings from him.

*Salomon* by loue to his wiues was drawn to Idolatry. *Our Eyes* are weake to be seduced, strong to seduce vs. 1 Kings 11. 4.

*Ieroboam* by ambitious policy, set vp Idolatry to keep his people at home. 1 Kings 12. 26. Acts 19. 24. 28

*Demetrius* and the *Ephesians*, for couetousnesse, magnified the Idol of *Diana*, and cryed downe the Gospel, Acts 19.

*Simon Magus* through pride bewitched the people, that he might seeme some great man, *Simon Magus* among them. Acts 8. 9. 10.

These and such other affections and actions God permits to oppose, corrupt, or blind the truth. First, for the good of the faithfull, that their diligence in searching, their wisdom in discerning, their constancy in holding the truth, their loue to winne the aduersaries, their patience to endure opposition, disgrace, persecution, yea, Death and Martyrdome for the truth, and their many other vertues, may shine to Gods glory, others example, and their owne crowne, *Ren* 3. 11

Secondly, for the good of the faith, *Ut fides habendo tentationem, haberet etiam probationem*, faith *Tertullian*, that our faith being sifted, winnowed, tried, examined, may be more approued, and appeare more solid, sound, pure, like the gold that is purified in the fire.

Thirdly, for the punishment of the faithles; for it is iust with God, that such as hold the truth in vrighteousnesse, should be punished with losse of the truth, and left to their owne errours and damnable corruptions, euen to the efficacy of delusion, to belecue lies. Rom. 1. 21. 22. 23. &c. 2 Thes. 2. 11.

S. 5.

*Antiquus.* Be it so, that all other Churches may erre; yet



yet the Roman Church, which the chiefe Apostles, Saint Peter and Saint Paul planted, and where Saint Peter (the Vniuersall Pastor of the whole Church) liued and dyed, leauing his successors to gouerne the whole Church to the end of the world: hath this double priuiledge (aboue all other Churches) both to continue to the end, and to be free from errour.

*Antiquissimus.* A prety imagination, but voyde of faith; For if the Church of Rome be not as subiect to errours and deprauations, yea, and to Apostacy, as other Churches: what needed that Admonition of Saint Paul to the Romans (Rom. 11. 20) *Bee not high-minded, but feare.* For if God spared not the naturall branches (the Hebrewes) Take heed lest he also spare not thee. This was a Caueat for Gentiles, and consequently to the Romans (which were Gentiles among them) The Romans are not excepted or priuiledged: Nay, they are principally intended; for to them that Epistle was written, (cap. 1. vers. 7. *To all that be at Rome, Beloued of God, called to bee Saints.*) To them Saint Paul saith, *Be not high-minded,* (affecting superiority ouer all Gods Church, as if Rome were the root, and all other the branches) but feare (yea feare both errour and apostacy. For you may fall from goodnesse, and be cut off) for verse 10. thou bearest not the root, but the root thee (be content to be a branch of the Oliue tree, as other Churches are: they depend not on thee, no more then thou on them, but all of you alike vpon the root. Thou art not the Mother, be content to be a Daughter, a Sister to the rest: Suppose, one of the eldest sisters liuing, yet the elder may be sicke, and neare to death, when the yonger are more sound and perfect.) Marke the 22 verse; *Behold the goodnesse and seuerity of God;* on them which fell, seuerity; but towards thee, goodnesse; i thou continue in his goodnesse, otherwise thou also shalt be also cut off. Note, if there were no possibility of the Roman Churches falling from the goodnesse,

nesse, which then it had, this admonition directed to them, were idle; but vpon supposition of such falling (as other Churches haue done) he denounceth absolutely a cutting off.

*Antiquus.* Such suppositions doe enforce good Cautions and warnings to make that Church watchfull: as by Gods grace it hath beene, so that no such errors and heresies haue come into it.

## S. 6.

*Antiquissimus.* Yes, euen in S. Pauls time, Abuses began in the Roman Church, as well as in the *Corinthian, Galatian*. and others. Whereof S. Paul giues another Cauter, chap. 16. verse 17, 18. *I beseech you Brethren, (saith he) Marke them which cause diuisions and offences, contrary to the doctrine which yee haue learned, and auoyde them. For they which are such, serue not our Lord Iesus Christ, but their owne belly: and by good words and faire speeches, deceiue the hearts of the simple. And verse 19 though he praise them, yet he addeth, But I would haue you wise vnto that which is good, and simple or harmelesse concerning euill; and he prayeth God to establish them, verse 25.*

*Antiquus.* All this yet prooues not, that euer any such errors preuailed in the Church of Rome, to the defacing or corrupting the soundnesse thereof.

## S. 7.

*Antiquissimus.* But the Ancient Fathers, and the Histories of the Church doe proue it: As namely in the *Arrian* heresie. whereby the Church of Rome (together with the rest of the world) was maruellously, both defaced, and corrupted, & that both in the members, and in the head. Whereof S. Jerom wrote, that the whole world grieved, and wondered that it was become *Arrian*: And S. Basil, that men abandoned the houses of Prayer (which then were made schooles of Impiety) and

*Hieronymus contra Luciferianos  
Basil. epist. 69.*

*Bellar De Pont.  
Rom. lib. 4. c. 19.  
initio. Bellarm.  
in that Booke  
reckons 40.  
Popes, accu-  
sed of errors  
and heresies:  
whom he la-  
bours to ex-  
cuse, but con-  
fesseth most of  
them guilty in  
one degree or  
other.*

and were faine to pray to the Lord in Desarts. And *S. Hilary* admonished in many words, that the Church at that time, was not to be sought (*In testis & exteriori pompa, sed potius in carceribus & speluncis,*) in Houses or Temples, and outward pompe but rather in Prisons and Caues. And when *Liberius*, Bishop of *Rome*, himselfe was drawne to subscribe to the *Arrian* heresie, yeilded to the condemnation of *Atkanasius*, and communicated with *Valens* and *Ursarius*, whom he knew to be riereticks: As *Bellarmino* confesseth,

*Antiquus*. This was a heauy time, and a heauy thing it is to heare it; yet in good time the Church of *Rome* recouered.

§. 3.

*Antiquissimus*. But the Scripture mentioneth another defection of *Rome*, which will neuer be recovered. For your *Roman* Doctors cannot auoyd it, but *Babylon* in the 17 and 18 of the *Reuelation*, signifieth *Rome*, chap. 17. 9. The seven heads are seven mountaines on which the woman sitteth: and verse 18. The woman which thou sawest, is the great City which reigneth ouer the Kings of the earth. These two properties of the City, situate vpon seven hils, and also reigning ouer the Kings of the earth, doe manifestly describe the City of *Rome* and none other, as it was in *S. Iohns* time, when the *Reuelation* was giuen Your owne Iesuite *Ribera*, Doctor of Diuinity, and Professor in the Vniuersity of *Salmanica*, in his Commentaries vpon the *Apocalyps*, chap. 14. verse 8 Num. 25. & sequentib. shewes plainly, that *Babylon* can signifie nothing else but the City of *Rome*: he cites many testimonies of the Fathers for it. Hee cites also *Sixtus Senensis*, and *Bellarmino* to bee of the same opinion, and many other late Writers: and concludes with these words [*Ut alios hujus atatis scriptores emittam: hoc dicam, Ambrosius, qui prius negauerat, tandem*

random, in cap. 17. *veritate conuictus Babylonem Romanam significare confessus est. Huic conveniunt aptissime omnia, quae de Babylone dicuntur in hoc libro ( Apocalypso )* ] and this he shewes at large in many particulars.

The like hath *Viegas*, another Iesuite, Doctor also of Divinity, and Reader in two Vniuersities of Portugall, *Coimbrica* and *Ebora*.

*Viega in Apoc. 17. com. 1. sect. 4. pag. 772. Rhemist. annot. on Apoc. 17. 9. scoffe at vs. so Bellar. de Rom. Pont. lib. 3. cap. 2. & Parsons 3. conuersion. part. 2. cap. 5. v. Bishop. Reformed. Cath.*

And your *Rhemist* ( though they scoffe at the Protestants, for interpreting *Babylon* to be *Rome*, in *Reuel. 17. 5.* yet presently after, they are forced themselues to) confesse that *Babylon* signifies the City of *Rome*: but they shift all from the Pope, to the persecuting Emperours, and apply the prophetical discourse to the times of *S. Iohn* the Writer, principally, as a type of the place ( wheresoeuer it be ) where Antichrist shall sit towards the end of the world. But *Ribera* and *Viegas*, proue plainly, that *S. Iohns* description agreeth to *Rome*, towards the end of the world, when *Rome* shall be the seat of Antichrist, and shall be finally, fully, and irrecoverably destroyed, according to the plaine words of *Reuel. 18* verse 2, 8, 21, &c. *Ribera* ( pag. 454 ) saith, [ *Roma, nisi pristinam illam impietatem ( of Idolatry and persecutions vnder the Emperours ) novis secleribus, & immanibus peccatis aequatura esset, maneret usque ad finem seculi extremum. Etenim non propter priora tantum peccata eam conflagraturam esse magno incendio, ut ante diximus, sed etiam propter illa, quae extremis illis temporibus commissura est, ex huius Apocalypsis verbis adeo perspicue cognoscimus, ut ne stultissimus quidem negare possit.* ] *Rome* ( saith *Ribera* ) should doubtlesse continue to the end of the world, if it did not match the old Impiety ( of the Emperours ) with new impieties and grievous sinnes. For we plainly learne, that it shall be destroyed with that great consuming fire, not for the former sinnes onely ( as we said before ) but for those sinnes which it shall commit in the last times: yea, wee learne it so

plainly out of the words of this *Reuelation*, that surely the veriest foole cannot deny it.

## §. 9.

*Antiquus*. Indeed these learned *Roman* Doctors are p'aine and powerfull, in prouing this Mysticall *Babylon*, described in the *Reuelation*, can signifie no place but *Rome*; and that it must be the seat of *Antichrist* towards the later end of the world. But the same Doctors say also, that *Antichrist* and the *Pope* are two diuerse things; yea, contrary one to the other: as also, that the Church of *Rome* and City of *Rome* are diuerse things: and further, that *Antichrist* is not yet come, neither shall he come vntill three yeares and a halfe before the last day: as they gather out of the prophesie of *Daniel*, and the *Reuelation*, by the 1260 dayes, which make 42 moneths, and a time, times, and halfe a time.

*Reuel.* 11. 3.  
& 11. 6, 14.  
& 13. 5.

*Hieronym.* in  
*Daniel*. 9.  
\* See B. Dow-  
nam de Anti-  
christo. part. 2.  
ad Demonstrat.  
13 §. 5. &c.  
& K. James his  
Pramonition.  
pag. 60.  
& seqq.

*Antiquissimus*. *S. Ierom* vnderstood those prophesies of the destruction of *Ierusalem*, to which they maruelously agree: and, to the raigne of *Antichrist*, it is very vnlikely they should agree.\* But your men haue reason to keepe off this deadly blow from themselves and their head. Note their shifts; first, they would by no meanes suffer *Babylon* to signifie *Rome*: but the text is so punctuall and plaine, pointing out a City, a City built on seuen hills, a City that bare rule ouer the Kings of the earth; that at last they grant, it can be no other but *Rome*. But (see a second shift) not Christian *Rome*, but Heathen *Rome*, vnto<sup>der</sup> the persecuting Emperours, long since gone. Now when they are driuen from this also, because the Text describes *Rome* as it must be nere the end of the world; (note their third shift.) It must be *Rome* onely, three yeares and an halfe before the last day.



## §. 10.

Well, howsoever, yet you see it granted by you own men, *Rome* must be the seat of *Antichrist*. Who, if hee be not come already, (from which Controversie, I will now spare you) yet you cannot imagine but there must be preparations for his coming and entertainment. I will not say with your owne *S. Gregory*; *Rex superbia prope est, & (quod dici nefas est) Sacerdotum ei est preparatus exercitus*: The King of pride is at hand, and an army of Priests is prepared for him. Be it what it will, there must be corruption both of life and doctrine, to make way for his entertainment, as your *Ribera* said before, there must be new impieties and grievous sins of *Rome*, matching the old of the Emperours, that must fore-runne the plagues of *Antichrist*, and *Romes* destruction. Take heed they have not farre proceeded already. I have demonstrated vnto you already; first, that any particular Church may in time gather corruption, erre, yea and fall away: Secondly, that the Church of *Rome* is not excepted, nor priuiledged from that calamity: but contrarily, thirdly, that many threatnings, warnings and prophecies therof are found in the Scriptures: and fourthly, further, that *Rome* must bee the seat of *Antichrist*; and fifthly, that towards the end of the world (which cannot be farre off;) and lastly, that there must bee many corruptions and impieties that shall deserue and make preparation for his coming. All which ought to abate your high conceit of the present Church of *Rome*; and worke in you a more reuerend esteeme of our Church, which hath reformed the abuses which we found in the Church of *Rome*.

Greg. lib 4.  
epist. 38.

## CHAP. 3.

Of the time when corruptions came into the  
Roman Church.

1 A designation of the time when the corruptions first came into the Church, required. 2 often, and often answered. 3 many crept in secretly and insensibly: 4 as themselves acknowledge, 5 best knowne by their difference from their first pure doctrine. 6 The Romans cannot find the beginnings of our doctrines on this side the Scriptures: 7 we can, and doe many of theirs. 8 No Church in the world hold the now Romish doctrines, but only the Romish Church is selfe in these later times.

## §. 1.

Antiquus.



Since you impute so many errors and abuses to the Church of Rome, which you pretend to have reformed: Tell me when those corruptions came into that Church, which (you confesse) was once, and a long time the true, sincere, and famous Church of God. For no such foule matters, so grosse and intolerable can enter into such a famous Church, without being noted in Histories, and opposed by godly learned men. Shew me therefore when these corruptions came in and changed the *Roman* faith, in what Age, vnder what Pope, by what men and meanes, and with what relictation, or opposition of the godly learned. For if no such time can be shewed, I shall neuer beleeeue there were any such thing.

## §. 2.

Antiquissimus. This is another point of your enrichment indeed. Your Masters politickely, stand vpon generals to discredit our reformation, which in particulars

Bellar. de notis  
ecclesie lib. 4.  
cap. 5.

particulars they cannot disprove. Among which generals, this is (as it seemes) their great *Goliath*, brought into the field so oft, to terrifie all our troops at once. To omit your forraigne Iesuites, <sup>a</sup> *Bellarmino*, <sup>b</sup> *Costerius*, <sup>c</sup> *Gregorius de Valentia*, &c. your *English* are enow. The Author of, *The briefe discourse of Faith*, (which is answered by D. *John White*, and Mr. *Anthony Wootton*) bringeth it in, in his 50 Section, as <sup>d</sup> *Campion* (their great Champion) had done before him: which being foyled by our men in their answeres, yet is brought in againe by A. D. his Reply, in his 57 Chapter, and foyled againe by D. *White*: *Defence* pag. 519, &c. Lately brought in againe by a Iesuite in Ireland, in his *Chalenge*, and overthrowne by D. *Vsher*, B. of *Meath*, in the beginning of his *Answer*. And still is brought in againe and againe, without measure or end, as if it had neuer been answered before. And most lately by M. *Fisher* the Iesuite, at least foure severall times in his little booke writtento our late Gracious King *James*, of famous memory: which B. *Francis White*, hath fully answered in euery of the places <sup>e</sup>. Out of all whose answers and Doctor *Fauours* Booke, entituled, *Antiquity triumphing over Novelty* <sup>f</sup>; and many others; I will giue you some short satisfaction, wishing you at your leasure to reade the Authors themselues at large.

<sup>a</sup> Bellar. De Eu-  
char. lib. 3. cap. 8  
<sup>b</sup> Costerius epist.  
ad Apolog.  
<sup>c</sup> Greg. de Va-  
lent. lib. 6.  
cap. 12.  
<sup>d</sup> Camp. rati-  
one 7.

D. Kellison Sum-  
may lib. 2. c.  
p. 163. 1.

<sup>e</sup> D. White.  
pag. 116. & 131  
& 143. & 255,  
&c.  
<sup>f</sup> D. Favours.  
pag. cap. 17.

## §. 3.

Your argument presupposeth that errors and abuses, came into the Church full, strong, and at once: So that their very entrance must needs be apparant, visible, observable, and therefore strongly opposed by learned and good men, and described in Histories: whereas indeed the most of them crept in secretly, & insensibly, and were not observed of a long time. Saint Paul calleth the great desertion and Apostacy, *The Mystery of Iniquity* <sup>g</sup>: Which the ordinary glosse thereupon, <sup>h</sup>

See also D.  
Field. Church.  
lib. 3. cap. & B.  
Merton Appal.  
lib. 4. cap. 16.

<sup>g</sup> 27 bes. 27.

faith, is *Iniquitas*, *Sed mystica*, *id est*, *pietatis nomine palliata*; an iniquity indeed, but mysticall, that is, cloaked vnder the name of piety. A mystery worketh not openly, but secretly: not at once, but by litle and litle, and then getteth greatest aduantage, when it is least obserued and suspected.

It is first a Mystery, and creepeth in secretly, before it be a History, obserued and described.

In Common-wealthes it is ordinary for things of obscure and vn sensible beginnings, to worke sensible and notorious changes in the end, so that the wisest shall not so easily finde out the first entrance, as the simplest may see and feele the grosse and dangerous euents in the end. As *Plutarch* obserueth in the life of *Caesar*: and in the life of *Coriolanus*, he tels how the corruption of the people by bribes and banquetting, entred into the old *Roman* Common-wealth. This Pestilence (saith he) crept in by litle and litle, and did secretly win ground, stil continuing a long time in *Rome*, before it was openly discovered, For no man can tell who was the first that bought mens voyces with money, nor that corrupted the sentence of the Iudges: but he knoweth that this tooke away all authority (and destroyed the Common-wealth.) So it is also with diseases in mans body: they come not to the height and extremity at first, and at once: but ill humours and matter of diseases, breed secretly, and insensibly, and afterwards by degrees, become more full and strong, and seldome are well discerned, till they manifestly impaire the health and actions of the body. Now when a disease is growne apparantly dangerous and deadly, shall neither the Physitian nor the grieved Patient beleue that there is any disease at all, because they know certainly there was once health, and they cannot set downe the time when the humours began first to corrupt, nor by what accessles and increasings it proceeded to that desperate danger? So *Naaman*, because

he was once cleane and could not tell the very time, meanes, and degrees of the comming of his leprosie, might be proued to be cleane still, and needed neither the Prophet nor the washing.

Our Sauour sheweth, that in the field where good Matth. 13. seed was sown, the enemy secretly sowed tares: but they were not discerned to be tares, till they were growne vp to some height; and peradventure fauoured, watered, and defended by the Husbandmen, and thought to be good Cerne for a time, till they shewed themselves more fully. Shall we be so idle to say, they were not tares, because we know good wheat was sown there, but when any tares were sown we know not? The Master of the field acknowledgeth this by their present view to be tares, and saith that the enemy had sown them secretly: but your argument would perswade the contrary. You Protestants grant (say your Doctors) that the seed first sown in this field (in the Church of *Rome*) was good, and there sown by the Master himselfe: now, if these which you call tares, be no good Graine, but weedes sprung vp from some other seed, tell vs the mans name that sowed it, and the time when it was sown. If you be not able to shew this, surely your eyes deceiue you; either they are not tares (as you call them) or they are not of any enemies, but of your owne Masters sowing.

## S. 4.

*Antiquus.* Your similitudes are apt and perswasive, but no similitude is demonstratiue. Can ye shew me some examples of things in this kind, confessed to be changed, the beginnings of whose examples, were not perceiued, or obserued, or opposed?

*Antiquissimus.* I can, and will; and you may read them more at large, in *D Vthers* answer to the Iesuite in *Ireland.*

Your owne Catholicks confesse that the Primitiue  
C 4 Church,



See also D.  
Field Church  
lib. 3. cap. 14.  
who reckneth  
many more.

<sup>a</sup> Valent. de  
legit. usu. Eu-  
char. cap. 10.  
See more in  
B. Morton. Ap-  
pear lib. 4. cap. 6.

Church, for many yeares deliuered the holy Eucharist to the people in both kindes, according to Christs Ordinance, and the Apostles practise: that custome is now quite changed, and the cup disused and forbidden to the people.

This change they grant, but when, and how it began, and vnder what Pope, they know not. <sup>a</sup> Gregory of Valentia (your great learned Iesuite) saith: It began first in some particular Churches, and in time grew to be a generall custome in the Latin Church, not much before the Counsell of Constance, in which, at last (to wit, about two hundred yeares agone) this custome was made a Law. But of the time when it first began to get footing in some Churches, he saith, *Minime constat*: It is not knowne.

2.  
<sup>b</sup> Rosen. is.  
assert. lutheran.  
confut. ant. 18.  
<sup>c</sup> Caietan. opus.  
tomo 1. tract. 15.  
de indulgent.  
cap. 1.

D. Fisher <sup>b</sup> B. of Rochester, and Cardinall Caietan, grant, that of Indulgences no certainty can be had, what their originall was, or by whom they were first brought in. But of the great increase and bringing infinite wealth out of all Nations to the Pope, and the abusing of simple soules thereby, we haue knowledge more then enough.

3

D. Fisher addeth (*ibid.*) that of Purgatory, in the ancient Fathers there is no mention at all, or very rare: that the Latins did not all at once, but by little and little receiue it: that the *Grecians* beleue it not to this day: and that Purgatory being so long vnknownen, it is not to be maruelled that in the first times of the Church there was no use of Indulgences, for they had their beginning after that men had a while been scared with the torments of Purgatory.

4.

<sup>d</sup> Hard. answer  
to the first ar-  
ticle of 10. which  
challenge  
fol. 26. v. Ant-  
werp. edit. anno  
1565.

The originall of their priuate Masses (wherein the Priest receiueth the Sacrament alone, and none of the people communicate with him, but all are lookers on) D. Harding, <sup>d</sup> fetcheth from no other ground, then lacke of deuotion on the peoples part. Tell vs in what Popes dayes the people fell from their deuotion, and then we may

may hap tell you in what Popes dayes your priuate Masse began.

You see then (1) what little reason your men haue to require of vs the precise time of the beginning of such changes, seeing themselues grant, that in many things themselues cannot doe it. (2) That some of them may come in *pedetentim* (as B. Fisher saith of Purgatory) by little and little, and by very slow steps, not so easie to be discerned, as you would make simple men beleue: (3) That it is an idle imagination to thinke that all such changes must be made by some Bishop, or any one certaine Author: whereas it is confessed, that some may come in by the silent consent of many, and grow after into a generall custome, the beginning whereof is past mans memory: (as the abstaining from the Cup) and some may arise of the vndiscreet deuotion of the multitude (as those of Purgatory and Indulgences) and some from the want of deuotion in the people (as the priuate Masses) and some also must bee attributed to the very change of time it selfe: as publike prayers in an vnknowne tongue in *Italy*, *France*, and *Spaine*: for there a long time the Latin was commonly vnderstood of all: but when afterwards their speeches degenerated into those vulgar tongues that are now vled there, then the language, not of the seruice, but of the people, was altered. So that (saith Erasmus\*) the vulgar tongue was not taken from the people; but the people departed from it. Now then, shew you vnder what Pope their language degenerated, and we will shew you when publike prayers there began, in a tongue not vnderstood.

\* Eras. in declarationib. ad censuram Parisiens. iii. 12. sect. 41.

## § 5.

I may well then conclude, (with that learned D. Usher.) that if we can shew the present Doctrines of *Rome*, (refused by vs) disagree from the Primitiue, it is enough to shew there hath been a change & degenerat on,

<sup>f</sup> *Tertul. praeser.*  
*aduersus Haer.*  
cap 32

<sup>g</sup> *Mat. 19. 8.*

<sup>h</sup> *1 Cor. 11. 2*

<sup>i</sup> *1 Cor. 14.*  
See B *White*  
against *Fisher*  
pag. 128.

neration, though we cannot point out the time, when euery point began to be changed *Tertullian* <sup>f</sup>saith sufficiently; *The very doctrine it selfe being compared with the Apostolicke, by the diuersity and contrariety thereof, will pronounce that it had for Author, neither any Apostle, nor any Apostolicall man. Ifs from the beginning it was not so, and now it is so, there is a change.* <sup>h</sup>*All drinke of that Cup. now all must not: all then prayed in knownen tongues with vnderstanding, and all publicke seruice done to edification, this is altered, though when the alteration began, we neither know, nor need take paines to search.*

§. 6.

The *Romanists* say, Our Doctrine is new: can they shew it to be later then the Apostles times? wee hold the *Hebrew* Canon of the Old Testament, that is, so many bookes Canonically, as the *Hebrewes*, and with them the *Fathers* accounted Canonically, and no more: If this be an errour, let them shew who began it, and when: as we can shew when and by what meanes many Apocryphall writings were added to the Canon. We hold the *Hebrew* of the old, the *Greeke* of the New Testament to be most Authentically, and all translations to be corrected by them. Who began this heresie, and when? they preferre the vulgar Latin before them, contrary to equity and antiquity. We commend the holy Scriptures to all Gods people, of all Nations, in all languages: we hold that God forbiddeth the worshipping of Images: That a man is iustified by faith without the workes of the Law; and yet that good workes are necessary fruits of faith, without which, faith is dead: we administer the whole Communion in both kinds, to all Gods people: let them shew the time when these heresies or abuses began; or else either cease to call vs heretickes for them, or grant that heresies may creepe in, they know not when nor how.

## §. 7.

All this, notwithstanding, we are able to shew by *D. Favovr. Antiquity, triumphing ouer novelty. cap. 17 pag. 433.* approued Histories, the age and time, when many of the fowlest corruptions became notorious in the Church and how they were opposed. Doctor *Favovr* sheweth some; as the Supremacy of the Pope; Transubstantiation; The Worshipping of Angels, (an old heresie, a new piety,) The substance and parts of the Masse; The Diuine worship of the Virgin *Mary*, aboue a creature; The worship of the Crosse; Single life of the Clergy; Abstinence from certaine meates, and on certaine dayes; Seuen Sacraments; Images and their worship; Indulgences or Pardons; Communicating without the Cup; Auricular Confession, and diuers other things. Bishop *Vsher* answering the *Irish* Iesuites Challenge, sheweth the same very fully in many points. So do most of our other learned Authors; and most plentifully in a continued historicall Narration, that learned French Noble man, *Philip Morney*, Lord of *Plessis*, in his *Mysterium Iniquitatis*. But of particular points, I shall speake more fitly in their proper place, if you desire it. *Morney. Mysterium Iniquitatis. Prefat.*

## §. 8.

And now for a conclusion of this point, and for full answer to your challenge of antiquity; I demaund where was there any Church in the world, for 600. yeares after Christ, which worshipped Images as the *Roman* Church doth now? where was any Church for a thousand yeares, that called the little hoste their Lord, thought it to be God, and adored it as God? or for 12 hundred yeares, that kept their God in a boxe, and carried it about in procession to be worshipped, and appointed peculiar office or seruice vnto it: and without receiuing it, offered it vp before the people, as a propitiatory sacrifice for the quicke and the dead?

or

<sup>f</sup> Tertul. praeser.  
adversus Haeet.  
cap. 32

<sup>g</sup> Mat. 19. 8.

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or

or that bereaued the people of the Cup in the holy Communion, and made it heresie to teach otherwise? or that receiued Transubstantiation for an Article of faith? or that accused the Scriptures of Insufficiency and ambiguity, and held the reading thereof dangerous to the faithfull, forbidding it by publike decree, vnder great punishment. Where was there any Church for 600 yeares, that beleeued the Pope of *Rome* to be the vniuersall Bishop, and that all power of Orders and Iurisdiction for all Churches in the world is to be deriued and receiued from him? where for a thousand yeeres any Church acknowledged the Pope to be an earthly Prince, or aboue all Christian Princes, girt with both swords? and had power to vnbind subiects from their oathes of Alleageance to their Princes, to depose Princes, and place others in their roomes? or in 12 hundred yeares, that held the Pope to be aboue the vniuersall Church, and aboue the generall Councils, and that hee onely had authority to call Councils, to ratifie, or nullifie whatsoever pleased him in them? or that he could dispose of the state of soules, by the manner or measure of his Indulgences or Pardons, shutting Purgatory, and opening Heauen to those he liked, or would pay for it: making Saints whom he pleased, to be prayed vnto and worshipped, and whom he pleased, sending downe to Hell or Purgatory? or that he could dispence with the Lawes of God, binding where God had loosed, or loosing where God had bound, as in Matrimoniall causes and degrees, in diuers kinds of oathes and such like.

*Concil. Trident.  
Sess.*

Or where was any face of a Church vntill within these few yeares so glorious with a Princely Senate of Cardinals, equals, if not superiors to Kings, making an earthly Kingdome of the Church, with the transcendent greatnesse of the triple-crowned Pope? those swarmes of late Fryars, and later Iesuites, and Seminary Priests? which some make to be the Locusts, (*Reuel. 9. 3.*) dark-

*Fryars began,  
Anno 1210.  
Iesuites 1530.*

ning

ning the Sunne and the ayre. *Luther* in conference with *Vergerius* the Popes Nuncio among other things, told him plainly; None could call his Doctrine new, but he that beleueed that Christ, the Apostles, and the holy Fathers liued as now the Pope, Cardinals, and Bishops doe.

*Hist. concil.  
Trent. lib. 1.  
pag. 76.*

To conclude: In these and such like things, the Church of *Rome* hath no antiquity, neither succeeds the Apostles and the Primitiue Church, otherwise then darknesse succeeds the light, sicknesse succeeds health, and as Antichrist must succeed Christ in the Temple of God, and may sit in Christs (or *S. Peters*) seat, as God, or aboue God.

*Antiquus.* It is easier to shew dislikethen disproofe of these things. But when you say, The most of the corruptions (as you call them) crept in secretly and insensibly, you seeme to grant that some of them came in openly and were obserued.

*Antiquissimus.* Yea, and strongly opposed too, as our learned Authors do plentifully shew: and I shall (by Gods blessing) shew afterwards, when we come to the particulars; but for the present, let this generall answer satisfie your generall doubt.

*Antiquus.* Satisfie me in another generall question also. If there were such corruptions in the *Roman* Church as you pretend: how chance they were suffered to continue and grow, and neuer spoken or written against nor reformation sought for till *Luthers* time? but that glorious Church enioyed perpetuall vinity, peace, and quietnesse, till he disturbed it? yea, and all Historians, Fathers, Councils, learned men, and Princes ceased not continually to praise and glorifie the vinity sanctity, and excellency of that Church, as *Mr. Campan* alleadgeth in most of his reasons.

*Antiquissimus.* You are very much deceiued (with your vainly-boasting *Champion*) there was in euery Age much speaking and writing against the abuses of  
 that

*See B. White a-  
gainst Fisher,  
pag. 107, 108,  
109.*

that Church; both by the whole Easterne or Greeke Church, which long agoe forsooke the vnyty of the *Roman* Church, being neither able to reforme the corruptions thereof, nor to endure them: and by many Fathers of the Western Church that did oppole them: and Historians that detested and detested them: and many thousands in these Western parts, that would not liue vnder the obedience of the Pope and his Clergie, nor admit their Doctrines: Besides, many other learned men also liuing in the Community of the Church of *Rome*, which yet wrote against many abuses thereof, wishing and desiring reformation.

*Antiquus.* If this be so, I haue been wonderfully abused, being made beleue the iust contrary.

*Antiquissimus.* Then I perceiue it is necessary to handle this point thorowly: both to satisfie you with sufficiency, and to cloy them with superfluity, who told you that nothing could be brought against them.

#### CHAP. 4.

Corruptions in the Church of *Rome*, scene,  
written against, and reformation  
wished for them.

*An historicall Narration, 1 of the first age of the Church golden: but 2 afterwards peeped vp some seedes of corruption, misliked of many in the East, South, and West Churches. 3 A foule matter of three Popes alledging a counterfet Canon of Nice for their Iurisdiction, which the whole Church of Africa withstood. 4 Gregory the Great wrote sharply against the Titles which now the Popes vse. 5 B.B. of the East, France, Germany, and Britany, opposed the Pope about Images; Conuels against Councils. 6 Many thought Antichrist now borne. Constantines Donation, and the decretall Epistles now first scene. 7 A deluge of wickednesse in the ninth and tenth Ages, as Bellarmine, Baronius, Genebrard,*

brard, &c. record. 8 After a thousand yeares greater inundations of euils. Siluetter 2. Benedict 9. a childe of ten yeares old, then Cardinals arose. 9 The Sultan subdueth many Christian Countries in the East: the Clergy most wicked in the West. Letters from Hell to them. Anti-Popes and Anti-Cesars, Rebellion made pitty. Hildibrands Dictates foundations of a new earthly Church, Kingdome. 10 The Testimony of Onuphrius, that Gregory 7 was the first raiser of the Popes Princedome. Many Historians speake of his diuinitie. 11 Campians Historians rebuked by his owne fellows. 12 Graue Diuines against Romish corruptions: Bernard, Sarisburiensis, Grosthead, Occam, Cesenas, Clemangis, Gerson, Caremacensis, Valla, &c. 13 These and many others, wrote against the corruptions of Doctrine. Schoolemens philosophicall Diuinity. Doctrine framed to maintaine wealth and greatness. 14 Particular Doctrines wherein learned men differed from the Popes faction. 15 Oxford alone afforded many learned men opposing Romish corruptions. 16 Reformation was sought for, and promised by the Pope; but could not be obtained.

## §. I.



O shew how corruptions crept into the Church of Rome, were scene and written against, as they were discouered from time to time: I must become altogether historicall, and not Write mine owne words, but other mens, and as the times be many, and matters various, so will my Narration be long, although I will endeuour all possible breuity, that may not hinder perspicuity. And first I will give you (as it were) a Table, of what our learned and laborious Bishop *Vsher* hath written (compendiously also) out of many braue Authors, to this point: but



but in this Table I will insert other briefe memorials remarkable out of other Authors.

*Perer in Apoc.*  
c. 6. disp. 6.

*See B. V. Sher de*  
*ecclesiasticum suc-*  
*cessionem & statu.*

cap. 1. 2. *Casaben*  
*Proleg. Hegesip-*  
*pui apud Euseb.*

lib. 3. list cap. 32.

2. el. in alys editi-

onibus cap. 29.

& *Niccpb. lib. 3.*

cap. 16. *Lactant.*

lib. 5. in *instiut o-*  
*num cap. 2. Euse-*  
*seb. list. lib. 8.*

cap. 1. *Hiero-*  
*nym. in vita Malchi.*

The first hundred yeares of the Church was a golden Age (saith your *Pererim*) but when the Apostles, and they that heard them were gone, errors and abuses began to take root, through Heretikes, Philosophers, and Diuines giuen ouer to too much daintinesse and ambition, and degenerating by the corruptions which peace and plenty bred amongst them: as *Hegesippus* relateth: and as *Lactantium*, *Eusebium*, *S. Jerom*, *Cyrrill*, and your *Mantuan* complaine. So that *Gregorius Magnus* (about 600 yeares after Christ) compared the Church to a decayed and putrifying ship; and *Agebards*, Bishop of *Lyons*, after him, saith, If the ship of the Church waxed rotte then, alas, alas, what doth it now?

§. 2.

*Euseb. lib. 5. cap.*  
*23. Socrat. lib. 5.*  
*cap. 21.*

It is recorded, that euen some good Bishops of *Rome*, holy men and Martyrs, liuing in the second hundred yeares after our Saniour, out of a desire to aduance their Sea, went somewhat too farre to impose ceremonies vpon other Churches: as *Anicetus*, for the celebration of Easter, who yet was quickly quieted by the good counsell of *Polycarp*, who made a iourney to *Rome* to that end, and was greatly honoured by *Anicetus*.

*Euseb. lib. 5.*  
*Morton Appeal.*  
*lib. 4. c. 7.*

*See B. Carlton*  
*Iurisdiction. cap.*  
*4. §. 19. 20. 21.*  
*&c.*

Not long after, *Vistor* grew somewhat too violent about the same matter, and excommunicated the Easterne Churches for their difference from the Westerne in the celebration of Easter, but he was sharply reprovued by *Polycrates*, Bishop of *Ephesus*, and the other Bishops of the East, and also by *Irenaeus*, Bishop of *Lyons* in *France*, and the other Bishops there; whereby it may appeare that the B. of *Rome* began euen then to vsurpe or challenge a Iurisdiction which neither the Bishops of the East or West did acknowledge. They all

all honoured the Bishops of *Rome*, as Bishops of the chiefe City, the seat of the Empire, and for their holiness and vertue; and gaue them great and honourable Titles; but yet not greater then <sup>they</sup> ~~we~~ gaue to <sup>other</sup> holy Bishops. Saint *Basil* writes to *S. Ambrose*, saying, that he holds the sterne of that great and famous Ship, the Church of God, and that God had placed him in the primary and chiefe seat of the Apostles. *S. Ieroms* writing to *S. Augustine* in some Epistles, styles him *Papa*, (a Title now appropriate to the Bishop of *Rome*) and and the Bishop of *Rome*, often entitles *Cyprian Papa*, in Epistles sent to him.

*Basil. epist. 55.*

*Inter epistolae Cypriani.*  
See more in  
*B. Caelion. ibid.*  
*S. 22.*

*Cyprian. lib. 1.*  
*epist. 3. pag. 11.*  
*Et pag. 22.*  
*in alys editionibus epist. 55.*  
See *Cyprians epistles. Bellar. de Pont. Rom. lib. 4. cap. 7.*

This holy Martyr *Cyprian*, wrote sharply to *Cornelius* Bishop of *Rome*, against his vniust intermeddling with delinquents of *Africa*, which being censured, or excommunicated by their owne Bishops, fled to *Rome* to procure fauour and protection. *Cyprian* saith, That a part of the Flocke is appointed to each Pastor, which each in seuerall must rule and guide, &c. Yea, *Cyprian*, and with him the whole Nation of *Africa*, refused and resisted the Popes Iudgement and gouernment for this point. And *Cyprian* proceeded to write very contumeliously of him (as *Bellarmino* granteth) calling the Pope *superbum imperitum. ceca ac praua mentis*; Proud, misjudging, of a blind and corrupt minde. And not onely the holy Martyr *Cyprian*, with his *African* Bishops, but Saint *Basil* the Great, found great fault with these beginnings of corruptions, getting foot-hold in the Latin Church. He called it *ὄψις Δύση. Occidentale supercilium*, The Westerne pride: and saith elsewhere, *Odi fastum illius ecclesie*. I hate the pride and presumption of that Church.

*Basil. epist. 10.*  
*Baronius an. 9*  
*372. S. 32.*  
*Iher. ib. cap. 1.*  
*pag. 23.*

And indeed this beginning of corruptions grew so great in the end, that it occasioned the lamentable separation of the Easterne or Greek Church, from the communion with the Latin Church: The other 4 Patriarks, diuiding themselues from the B. of *Rome*, and at their

*D Field. church. lib. 5. pag. 240.*  
*cap. 39.*  
*Gerfon. part. 4.*  
*serm. de pace & unitate Græcorum consil. 6.*

See B. Carlson.  
Jurisd. cap. 5.

parting vsing these or the like words: Thy greatnesse we know thy couetousnesse we cannot satisie, thy encroaching we can no longer abide: live to thy selfe.

§. 3.

Concil. Carthag.  
6 cap. 3.

See this whole  
story fully dis-  
cuss, and all  
shifts answer-  
ed in B. Mor-  
tons Appeal. l. 4  
cap. 8. per totum.

Concil. African.  
Cap. 101.

Concil. African.  
cap. 105.

For these seeds grew from time to time. In the time of Pope *Zozimus*, (who sat at *Rome* 417) began a foul matter; he receiued Plaintifes out of *Africa*, and alleadged for his warrant, a Canon of the Councell of *Nice*. But the Bishops of *Africa*, gathered together in a Councell at *Carthage*, could not find that Canon in their copies of the *Nicene* Councell, nor euer heard of it before, though some of them were of the best learned Diuines then living in the world: so that they were much troubled and offended at it, and tooke notice of the *Roman*-growing ambition. They write therfore to *Zozimus*, denying for the present, both the Canon and the Popes request, vntill they had searched further. And their letter was deliuered to *Boniface*, successor to *Zozimus* (who dyed in the interim) and is extant in the *Tomes* of the Councels. Meane season, the Fathers of the Councell of *Carthage* procured two authentick copies of the *Nicene* Canons, one from *Cyrillus*, Bishop of *Alexandria*, the other from *Atticus*, Bishop of *Constantinople*: wherein no such thing was found as *Zozimus* had alleadged. So that when *Boniface* vrged this matter againe, they sent their Decree, That the true Canons of the *Nicene* Councels should be obserued, but this Canon they reiected, as forged, and supposititious. But *Boniface* was also dead before their Letters came to *Rome*, and *Celestine* his successor receiued them. This *Celestine* vrged the Canon againe, sending Commissioners into *Africke* to maintaine the cause; But the *African* Bishops would not yeeld: but wrote their absolute denyall (after much debating) both of the Canon as forged and of the Popes request, as vnfit and vnusual; admonishing him, *Ne sumosum typhum sa-*  
*culi*

*culi in ecclesiam Christi induceret, &c.* That he and his successors would not bring into the Church the smoaky pride of the world, &c. And they made a Decree that no appeales should be made to *Rome*, or to any other place from *Africke*.

The like Decree had been made in *S. Cyprians* time, *Concil. Afric. cap. 92.*  
 by all the Bishops of *Africa*. that where any fault was committed, there the cause should be heard, to prevent  
*Cyprian. ep. 54.*  
 appeales to other places, or claimes of other Bishops.  
 And this Canon of the *African* Councell, was also repeated and confirmed in the *Milevitan* Councell, where  
*Concil. Milevitan cap. 22.*  
*S. Augustine* was present. For the sixth *Carthaginian*,  
 the seventh *Carthaginian*, the *African*, and *Milevitan*  
 Councils were held all about this time by the same  
 men. And in all this businesse *S. Augustine* had an espe-  
 ciall hand. So that here we haue *S. Cyprian*, *S. Augu-*  
*stine*, and all the Bishops and Church of *Africa*, misli-  
 king, resisting, and making Decrees or Canons against  
 the corruptions and vsurpations growing in the  
 Church of *Rome*. Yea, and if we may beleue Mr. *Har-*  
*ding* and his Authors; These Saints, Martyrs, and Bi-  
 shops withstood, stood out, and liued and dyed out of  
 the Communion of the Church of *Rome*, an hundred  
*Hardings answer to Jewels challenge. pag. 190.*  
 yeares together, rather then they would admit the cor-  
 ruptions and vsurpations of that Church; although  
 these corruptions were then but in the beginning, and  
 farre from the height which now they are come vnto.

## S. 4.

And indeed, before they came to that height, their  
 owne Bishop, *Gregory* the first, cryed out of that ambi-  
 tion: in the Bishop of *Constantinople*, which the Bishops  
 of *Rome* shortly after assumed. For *Iohn*, Bishop of *Con-*  
*stantinople*, with new pride and presumption stroue to  
 be called, The chiefe vniuersall Bishop, or Occumeni-  
 all Patriarke, which *Gregory* <sup>2</sup> condemned as a new  
 and wicked name, a name of singularity, which none of

<sup>2</sup> *Greg. Regist. lib. 4. ep. 32. no- rum nomen, sceleratum, nomen singularitatis.*

<sup>b</sup> Epist. 34.

<sup>c</sup> ep. 38, 39.

<sup>d</sup> 34.

<sup>e</sup> Lib. 7. ep. 30.

<sup>f</sup> 69. &c.

<sup>g</sup> Lib. 8. ep. 36.

<sup>h</sup> Lib. 4. ep. 38.

<sup>i</sup> Paulus Diaconus in Phoca.

Hic (Phocas)

rogante Papa

Bonifacio, statuit

fidem Romanæ

ecclesiæ, et esset

caput omnium

ecclesiarum.

<sup>h</sup> Baronius anno

106. n. 2. Solum

Romanum Ponti-

fificem esse dicen-

dum curverunt,

non autem Epis-

copum Constanti-

nopolitanum.

See also Biblio-

thecarius in Bonifacio 3.

Platina in Bonifacio 3 and Sabellicus 8. 6. against all whom Bel-

larmine strikes in vain. In Apologia pro Torto. See B. Andrewes. Ad M. Torti librum Re-

sponsum pag. 329. & seq. and Ad Cardinalis Bellarmini Apologium Responsio pag. 277. & seq.

and B. Morion Appeal lib. 4. cap. 11.

the Bishops of Rome had ever assumed; and whosoever had it, was the forerunner of Antichrist, the Vniuersall plague of the Church, and corrupter of the faith, with many other like tearmes. <sup>a</sup> The same Gregory complained grieuously of those times: and <sup>c</sup> prophesied, that they that came after should see worse times, in comparison whereof they would thinke the former times happy. And in one place he said, <sup>f</sup> All things that are foretold shall come to passe: The King of pride is at hand, and (which is most grieuous) an hoste of Priests is prepared for him.

This prophesie of Gregory living 600 yeares after Christ, was in short time after fulfilled in his successors.

<sup>g</sup> For Bonifacio the third obtained of Phocas the Emperour, that the seat of the Roman Church should be head of all Churches; and the Bishop thereof called <sup>h</sup> Vniuersall Bishop, and not the Bishop of Constantinople; which title in aftertimes gaue a good colour to the Bishops of Rome, for their claimed-dominion ouer all Christian Churches.

Wher. c. 1. §. 18.

So that within the first six hundred yeares, double the seeds of much euil were sown, and Antichrist conceived, though not yet borne; for in all those six hundred yeares, no man could truly be called Papist, either for holding this usurpation, or any other of those 27 Articles which Bishop Jewel learnedly defends against Mr. Harding.

§. 5.

Wher. lib. cap. 2.

§ 4 &c.

In the succeeding times The Bishops of France, Germany, and Britany, opposed the Bishop of Rome in the matter of Images, as the African Bishops before had done



done in the matter of Apeales. For in anno 754; A Synod of 338 Bishops at *Constantinople*, had abrogated all Images, saving that one Image of Bread and Wine, which our Saviour ordained in the B. Sacrament, to represent his Body and Blood.

But the Pope, in the yeare 587, by another Synod (called the second Councell of *Nice*) established the worshipping of Images. Which Councell, and Image-worship, our English Church execrated, and our *Alcuinus* wrote a Booke against it, which he carried in the name of four Bishops and Princes to the K. of *France*. The same second Councell of *Nice* was condemned also by the Bishops of *Germany* and *France*, in a Councell held at *Frankfort* vpon *Mene*, in the yeare 794. As also by *Charles* the Great, and *Lodouicus Pius* his sonne. And in this *Lodouicus* his time was another Synod held at *Paris*, anno 821. which condemned the same second of *Nice*, with the Image worship, and argued the Pope of error therein.

As our English  
Histories re-  
port.

Now to say, these Conncels that were against the Popes Iudgement, were condemned by the Pope, is to no purpose: for thus it appeareth still, that the Princes and Bishops of *Brittany*, *France* and *Germany*, reiected at once, both the worship of Images, and the determinations of a corrupt Councell, and also the Popes infallibity of Iudgement, and his authority ouer them; as the *Easterne*, and the *Southerne African* Bishops had done before.

*Baronius* further addeth, that many learned and famous men, living then in the world, and in the Ages following, greatly grudget at, and sharply wrote against that second Councell of *Nice*, and the Image-worship by it and by the Popes, confirmed: many of whose names he recites and cites their words,

*Baronius anno*  
*794. m. 36. 39.*  
*& seq.*

§. 6.

In these times many Authors write, that the worlds  
D 3 opinion

Esay 1. 21.

Reuel. 17. 2

&amp; 18. 23.

opinion was, that Antichrist was borne: yet that he was yet but an Infant, not able to subdue the Nations untill a thousand yeares after Christs planting the Church; for till that time Satan was not let loose, Reuel. 20. 7, 8. The faithfull City began to be an Harlot, and great Babylon prostituted it selfe: but could not yet inebriate the Inhabitants of the Earth with her Cups of Fornication, till that time came. But these preparations must goe before: as did also the publishing to the world of *Constantines* Donation, long since made (as it was pretended) but now first known to the world; for the Popes larger temporall Dominion; and also the comming abroad of the Decretable Epistles of ancient Popes, long since also said to be written, but neuer before known to the world, for the Popes greater spirituall Dominion: both which are condemned as meere counterfeits by many learned men, yea, by many of their owne side.

## S. 7.

*Sigonius* 6. de  
regno Italiae. Wer-  
ner. 12. c. 11. temp.  
atq. 6. circa an-  
num 894. et 74.  
Bellar. de Ro. n.  
Pont. 1. 4. c. 12.  
verbis illis, nullū  
seculum in docti-  
us aut infelicius.  
*Baronius* tomo  
10. anno 900.  
S. 1. Seculum  
sui a peritiae ac  
boni sterilitate  
ferreū, magis ex-  
undans de for-  
mitate plambe-  
um, 2. g. copia scriptorum, obscurum. Abominatio desolationis in Templo — mirum quod non  
secula mox fuerit desolatio templi.

But the succeeding Ages exceeded in all kind of wickednesse, both by the iniquity of Princes, and madnesse of people as *Sigonius*, *Wernerus*, and all others record. So openly wicked; that *Baronius* and *Belharmin* can neither hide nor deny it. *Belharmin* saith, No Age was more vnlearned, nor more unlucky. *Baronius* saith, They were Iron Ages, for barrennesse of goodnesse, Leaden Ages for abundance of euill, Ages of darknesse for scarcity of Writers, which he tels in the beginning of the story, lest a weake man seeing (in the story) the abomination of desolation sitting in the Temple, should be offended, and not rather wonder, that there followed not immediately the desolation of the Temple.

And

And *Baronius*, anno 912. §. 8 laments thus. O what a face was then of the *Roman* Church! how filthy! when the most rich, and withall the most sordid Whores domineered at *Rome*! by whose pleasure Bishops Seats were changed, Bishops placed: and (which is horrible to be heard or spoken) their Sweet-hearts (false Bishops) were intruded into *Peters* seat; which are for no other ends recorded in the Catalogue of *Roman* Bishops, but only to fill up the times. And a little after. Then plainly (as appeareth) Christ was in a deep sleepe in the ship, when by these strong winds blowing, the ship was neere couered with waues. He slept (I say) when seeming not to see these things, he suffered them, and arose not to auenge them. And (which seemed yet worse) there wanted Disciples with their cryes to awake him, all sleeping. What Priests doe you thinke were then chosen by these Monsters, what Deacons, Cardinals? seeing nothing is more naturall then for like to beget their like? This and much more *Baronius* to the like effect. *Gerbertus* in few words spake much of those times. *Romanorum mores Mundus perhorrescit* The *Romans* manners the world thorowly abhorreth.

*Platina* and *Sabellicus* haue the like complaints of the state of the Church, and Popes so vntollerably degenerate.

And *Genebrard* saith, that in about 150 yeares, there were about fifty Popes, which wholly swarued from the vertue of their Predecessors ( *a virtute maiorum prorsus defecerunt Apotactici Apostatice potius, quam Apostolici* ) rather masters of mis-rule, or Apostataes, then Apostolicke. *Wernerus* a *Carthusian* Monke, saith of this age. *Sanctitatem Papam dimisisse, et ad Impiutores accessisse*. That holinesse forsooke the Pope and came to the Emperours.

Of the profane life of the Clergy; King *Edgare* made a wise religious speech to the English Bishops, which

*Vshib. S. 32.*

*Gerbert. epist. 40.*  
at the end of  
that Age.

*Vshib. S. 33.*

*Platina in Be-*  
*nedictio. 4 Sa-*  
*bell. in Ennead.*

*9. l. 1. & l. 2.*

*Genebrard.*  
*chronol. l. 4. in*  
*Decimi seculi*  
*initio.*

*Wernerus fasci-*  
*culo temporum*  
*c. 1. 6. circa an-*  
*num 944.*

*Vshib. S. 34.*

*Alfred Rhieuall.*  
in *Genealogi*  
*Dauida Regis*  
*Scotie.* MS.

*Alfred Abbot of Rhieuall* published in writing. I must say (saith hee) that which good men lament, and wicked laugh at: they melt away in gluttony and drunkenesse, in chambering and wantonnesse; that now the houses of Clerkes are accounted the Brothels of Whores, and Synods of Iesters; their Dicing, their Singing and dancing, their sitting vp till midnight with clamour and horror. Thus, thus yee waste the Patrimony of Kings, the almes of Princes, and which is more, the price of his most precious bloud. Did our Fathers exhaust their treasures to this end? I haue *Constantines*, you haue *Peters* sword in our hands. Let vs ioyne hands, and swords, that the leprous may be cast out of our Tents, and the Lords Sanctuary may be purged. Doe it carefully, that wee may not repent of what we haue done, and what we haue giuen, finding that it is consumed, not in the seruice of God, but in the luxury of wicked man, with vnbridled liberty.

The couetous rauin and tyranny both of Monkes and Priests, most scandalous, beyond all lay men, at those times is described and lamented, by *Polydore Vergil*, *Alfricus*, *Ioannes Stella*, and others.

## §. 8.

After the great secular yeare of Christ (1000 after his Incarnation) the Christian faith much decayed from the ancient vniity: and inundation of all wickednesse ouerflowed the world, by the descriptions and lamentations of *Wernerus*, *Glaber Rodolphus*, *Lupus Episcopus*, *Guilelmus Archiepiscopus Tyrensis*, &c. and wonderful prodigies and terrours appeared from aboue, and below were plagues, famines, earthquakes, &c. (spoken of by *Sigonius*, *Hector Boethius*, *Hepidamus*, *Rupertus*, *Wernerus*, *Glaber*, *Sabellicus*, *Sigebert*, *Nangiacus*, *Vincenarius*, *Beilevacensis*, *Antonius Florenticus*, *Archiepiscopus*, *Ioannes Nangerius*) as proclaymers of Antichrists comming

*Vtheribid.* §. 33

*Polydor.* lib 6.

*Hist. Angl.* Act.

*fric. serm.* ad sa-

*cerdotes* MS.

*colleg.* Benedict.

*Cantabrig.* Joan.

*Stella Sacerdos*

*in vita Benedicti*

4 *Pape* 122 in-

*quit.* Acciderat

*illi etati, quod*

*omnis virtus,*

*tam in capite qua*

*in membris, ex*

*hominum igna-*

*ria consumpta*

*fuerit.*

*Vtheribid.* cap. 3.

§. 1 &c.

comming; for many beleueed that Antichrist was then borne, (as *Baronius* recordeth, 1001. §. 1. & 4.) by the testimony of *Abbo Floriacensis*, of the time presently after the thousandth yeere of Christ; which opinion had continued from the times of *Hippolitus*, *Cyrill*, and *Chrysostome*.

In the thousandth yeare after Christs birth, *Silueſter* the second was Bishop of *Rome*, and ſate 4 yeares: he was before named *Gerbertus*. He entred by the Devils aide, (ſaith the Cardinall *Benno*) and by the devils deceit was quickly deſtroyed. And anno 1033. (which was the thousandth after Christs death,) *Benedict* the ninth, a childe of ten or twelue yeares old was made Pope, by money, not by merit, and ſate 12 yeares. Hee was alſo cunning in Magicke and diueliſh in Arts, and wrought much miſchiefe to the Church and Common wealth, (ſaith *Benno*) he was *homo ignavus & nullius pretij* (ſaith *Platina* and *Stella*) *Probroſus & infamius* (ſaith *Uolateran*) *Nefarius* (ſaith *Baronius*;) and he was choſen by the Devils in the woods (ſaith *Benno*) In his time Cardinals began to be in ſome eſtimation: And in *Nicolas* the ſeconds time, anno 1059. they had the firſt voyces in chuſing Popes. Now they doe all, they are created by theſe words, *Eſtote fratres noſtri, & principes mundi* The Pope creates them, and they create the Pope. *Bellarmino* ſaith. This dignity is not new, ſince it hath bene 500 yeares. But ſurely that is new, which came into the Church after Satans looſing. In which reſpect *Wicliffe* ſaith, Cardinals were the inuention of the Deuill. For (in ſtead of lots directed by the Lord in the election of *Muthias*, *Acts* 1.) No v whomſoeuer the Cardinals chuſe, be he fit or vnfit, he is ſtraight: *Beatiſſimus Pater*, & *Immediatus Chriſti vicarius*. *Wicliffe* was indeed condemned in the Councill of *Conſtance*. yet many in that Councell held with his opinion ſaith *Cameracensis*: that ſuch choiſe of the Pope by Cardinals was vnprofitable and hurtfull to the Church,

§. 5.

Vſu. lib. cap. 4.

*Benno* in vita*Hilibrandi* &*Platina* in vita

§. 5.

Baron. anno

1061. §. 9. 16.

b Auguſt. tri-

umph. de poteſtat.

eccleſ. quæſt. 8.

art. 4.

*Bellar. Apolog.*cont. a *Iacobum**Regem* cap. 4.

pag. 34. 35. edit.

*Romæ* 1610.*Wicliffe* art. 40. incouncil. *Conſtan.*

ſeſſ. 8. &amp; in ſpe-

culo milit. eccle.

cap. 10.

*Camerac. Cardis.*

nal. lib. de Reſor.

Eccle.



Church, and was vsed without resonable cause, burdensome to the Church, and fit to be abolished. Howsoeuer they are dignified with most glorious and transcendent titles, §. 26. whose office was at first (saith *Clement* de corrupto Eccle. statu, §. 18) to carry out the dead and bury them.

## §. 9.

*1. Thierab. cap. 5.*

When a thousand yeeres was expired after the destruction of *Jerusalem*, still greater miseries fell vpon Christendome. *Romanus Diogenes*. Emperour of the East, was assailed by Warre, and taken Prisoner by the Sultan of the *Persians* and *Assyrians*, troden vpon in despight of the Christian religion, and returning home, had his eyes put out by his owne Nolles and reiected. The Sultan subdueth many Countries, great *Antiochia*; *Celosyra*, both the *Cilicias*, *Isaurio*, *Pamphilia*, *Lycia*, *Pisidia*, *Lycania*, *Cappadocia*, *Galatia*, both the *Pontuses*, *Bythinia*, and part of the lesser *Asia*, &c. And in the West, the negligence and wickednesse of the Clergy, was so outrageous, that some published letters as sent from Hell by Satan and all his infernall powers, giuing thanks to the Ecclesiasticall orders, that they failed in nothing to do him pleasure, but sent or suffered so many soules to descend to Hell, as neuer any Ages had done before. The Shismes of Anti-Popes and Anti-Cesars, encreased this euill: the Crownes and the Crossiers dissenting, one excommunicating another, and one contemning anothers censure, and treading down both authority and equity vnder their feet. And then began that Nouity (not to call it heresie) that to euill Princes subiection was not due; and though men had sworne fidelity to them, yet they ought them no fidelity: and that whosoever rose against the King was not periured, but he that obeyed the King, was to be accounted excommunicate. This saith *Sigebert*, was a Nouity, if not heresie. But *Onnphrius* saith, that hence did arise perniciosissima jeditio & haresis omnium pestilentissima.

And

*Anton. in Chro.  
tit. 16. cap. 1.  
§. 21. Sigebert.  
Chron. an. 1088*

*Onnphr. Vita  
Greg. 7. ex libro  
4. de varia crea-  
tione Rom Pon-  
tis.*

And *Auentinus* saith, Then false prophets, false apostles, false priests came out and deceiued the people with counterfeit Religion, and seeking to establish thier own power and dominion quenched Christian charity and simplicity, and then all good, open, iust, ingenuous, and plaine people thought the kingdome of Antichrist began, for they saw that was come to passe, which Christ so many yeares before had foretold. Thus writes *Auentine*, of the times of *Gregory* the seuenth, formerly called *Hildebrand*.

*Waltramus*, Bishop of Naumburg, and *Lambertus Schafnaburgensis*, and *Gerhobus Becherstergensis* say, Now was Satan let loose out of prison. For Piety and Religion now did not onely decline by degrees, but ran headlong to a ruinous downefall, and there was no where lesse piety, then in those that dwelt nearest to Rome, as *Machiavel* obserued.

This *Hildebrand*, called afterwards *Gregory* the seuenth, liued in this tenth Age, beginning his Papacy, Anno 1076.

The Canons or Dictates of this *Hildebrand*, (which he deuised or executed beyond all his Predecessors, saith *Onuphrius*) were many and strange: whereof these are the chiefeft.

1 That the Bishop of Rome onely is by right called vniuersall.

2 That he may ordaine Clerkes in euery Church where he will.

3 That the greater causes of euery Church ought to be referred to that Sea.

4 That he alone can depose Bishops, or reconcile them.

5 That his Legat is aboue all other Bishops, though he be of inferiour degree, and that he may giue the sentence of deposition against them.

6 That he alone may for the necessity of times, make new lawes.

*Auentin. Annal.*  
*Boier. l. 5.*

*Sir Iohn Hay-*  
*wood of Supre-*  
*macy, pag. 68.*  
*Machiavel. dis-*  
*pat. de rep. l. 1.*  
*c. 12. & Hupin.*  
*de Orig. Monach.*  
*l. 6. c. 66.*

*Onuphr. in vita*  
*Gregory 7 col.*  
*248. B. V. Sher.*  
*ib. cap. 5. S. 17.*  
*Greg. 7. Regest.*  
*lib. 2. post. epist.*  
*55. tom. 3. Con-*  
*cil. edit. Biny,*  
*part. 2. pag. 1196.*

- 7 That he alone may vse the Imperiall Ensignes.
- 8 That his feet alone all Princes must kisse.
- 9 That he may absolue subiects from their fidelity to wicked Princes.
- 10 That he alone may depose Princes and Emperours.
- 11 That his sentence may not be retracted by any man; and he alone may retract all mens.
- 12 That he ought not to be iudged of any man.
- 13 That he is not to be accounted Catholicke, that concordeth not with the *Roman* Church.
- 14 That the Church of *Rome* did neuer erre, neither euer can erre.
- 15 That the Bishop of *Rome*, if he be Canonically ordained, is by the merits of *S. Peter* vndoubtedly made holy.

16 That no Councell without his command ought to be called generall.

17 That no Chapter or Booke in the Bible shall be accounted Canonically without his authority.

18 That no man dare to condemne him that appealeth to the Apostolicke See, &c.

Vpon these foundations (saith *Onnuphris*) he laid his steps and stayres, and made his way to effect all that in his mind he had conceived.

This man was the first that enterprized to be elected and consecrated Pope without consent of the Emperour: and set forth a Decree to excommunicate all that affirmed the consent or knowledge of the Emperour to be necessary to the election of Popes. He (saith *Auentine*) was the first, that vnder colour of Religion built vp the Popes Empire (*primus Imperium pontificum condidit*) which his successors for 400 and 50 yeares together, maugre the world maugre the Emperours (*inuito mundo, inuitis Imperatoribus*) haue so drawne out, that they haue brought into servitude high and low, put them vnder their yoke, and terrified all with their thunder.

*Onnuphris. lib. col.*

*250. diu. tolm*

5 Heyward Supremacy, pag.

*57. Auentin.*

*Annal. Boiorum*

*lib. 7. tribuit hanc*

*sententiam Eber-*

*hardo Saloburni-*

*ensi Episcopo:*

*Hild. brandus*

*primus specie re-*

*ligionis Anti-*

*christi imperij*

*fundamenta ye-*

*cit. Hoc bellum*

*nefandum pri-*

*mus auspiciatus*

*est, quod per suc-*

*cessores hucusque*

*continuat.*

*And Auentine*

*hath said in the*

*first booke,*

*writes thus.*

thunder.--- that the *Roman* Emperour is now nothing but onely a name without a body, without glory.

## §: 10.

*Osnphrius* speaks enough also (though he was a great fauourer and amplifier of the Popes dignity.) Thus he writes. Him alone (that is *Hildebrand*) may all the Latin Churches, but especially the *Roman*, thanke for freedome from the Emperours hand, and for the large endowment of wealth, riches, and (*profana ditione*) worldly iurisdiction; and for being preferred and set ouer Kings, Emperours, and all Christian Princes: and shortly to speake in a word, by him it attained to that great and high estate whereby the Church of *Rome* is become the Mistris of all Christians: whereas before, as a poore handmaid, (*tanquam uilis ancilla*) it was held vnder, not onely by the Emperours, but by euery Prince that was aided by the Emperour: from him (*Hildebrand*) flowed the right (*ius*) of that great, and almost infinite power of the *Roman* Bishop, so feareful and venerable in all Ages. For although before, the *Roman* Bishops were honoured as the heads of Christian Religion, Christs Vicars, and *Peters* successors: yet their authority stretched no further then to the propounding or maintaining of points of faith: but their persons were subiect to the Emperours; all was done by the Emperours appointment; by them the Popes were created; of them the Popes of *Rome* durst not iudge, or determine any thing. <sup>of</sup> All the Bishops of *Rome*, *Gregory* the seuenth was the first (trusting to the Armes of the *Normans*, and the wealth of *Maud* the Countesse, a powerfull woman in *Italy*: and inflamed by the *German* Princes discords, wasting themselves by ciuill warres:) beyond the custome of his Ancestors, concerning the authority and power of the Emperor, when he had obtained the Popedom, dared not onely to excommunicate, but further to deprive of his Kingdome.

*Osnphrius* in vita  
*Gregor.* 7. col.  
271, 272.

dome and Empire, the Emperour himselfe, by whom if he was not elected, yet he was confirmed in his Popedome: *Res ante eam seculum inaudita*; A thing neuer heard of before that Age. For, the Fables which are reported of *Arcadius*, *Anastasius*, and *Leo Ionomachus* (*nihil moror*) I recke not of. Whereupon *Otto Frisingensis*, a Writer of those times, saith thus; I reade ouer and ouer the Acts of the Roman Kings and Bishops, but I neuer find any of them before this *Henry*, excommunicated by the Bishop of *Rome*, or depriued of his Kingdome, &c. Thus writes *Gotfridus Viterbiensis*, *Joannes Trithemius*: and others alleadged (with these) by our Bishop *Vsher*.

*Lego & relego.*

*B. Vsher. grauiß. quest. cap. 5.*

*Vsher. ib. cap. 5. §. 8, 9, &c.*

In the Histories of anno. 1074.

See the story of this *Hildebrand* hereafter.

Of *Hildebrand*, not onely Cardinall *Benno* (who liued in his time and wrote his life) but many others do write very prodigious and diuellish things: as *Paulus Bernriedensis*, *Joannes Trithemius*, *Ioh. Aventinus*, *Marianus Scotus*, *Otto Frisingensis*, *Conradus Liechtenavius*, *Abbas Urspergensis*, *Carolus Sigonius*, and *Onuphrius*, that he was a Magician, a Necromancer, and by helpe of the Diuell got the Popedome, and that he was so iudged by thirty Bishops gathered together out of *Italy*, *France*, and *Germany*, in *Synodo Brixina Norica*, anno 1080. Although the late Iesuite and Cardinall *Baronius* would excuse him. He propagated the doctrine of Denils, forbidding mariage to the Clergy, and commanding abstinence from meates, (1 *Tim.* 4. 1, 3.) about which many troubles and euils arose in the Church; as *Sigibertus Gemblacensis*, and *Lambertus Schafnaburgensis* (beside many other) report at large, and with much detestation.

This *Hildebrand* laid the foundation of Popisme, or the Popes greatnesse, and was exceedingly opposed by the Bishops of *Germany* and *France*, and the greatest number of *Italians* condemning his wicked doctrine and courses: as did also the common people, calling the



the Pope Antichrist, that trode vnder foot, all Lawes, humane and diuine: and vnder the title of Christ, did the businesse of Antichrist, absoluing men, not from sinne, but from the Lawes of God; filling the world with warres, seditions, rauishments, periuries, murders, fire, and robberies, corrupting Histories to couer and maintaine his ambition; yea, adulterating the holy Scriptures with false interpretations to serue his lusts. This inexpressible wickednesse, this mischiefe, neuer before heard of in the world, ought to be cut off by the Emperours sword; the Wolfe raging in the Sheeps skinne ought to be taken out of the world, &c. This and much more (as *Auentine* reporteth,) *Plerique in primatum, publice clamitant.*

Vſoerib. 8. 18.

2. &amp;c. Auent.

lib. 5. Annal.

edie. Ingolſt. anno

1554. pag. 573.

574.

At that time therefore the greatest part of the world, Princes, Bishops, and people cryed out for reformation of intollerable corruptions crept into the Church.

## §. II.

*Antiquus.* You and your Authors reckon vp obscure Historians; but the most approved writers of Church-Histories, are wholly for vs, such as our Martyr *Campian* reckoneth vp in his seuenth Reason, *Eusebius, Damasus, Hieronymus, Rufinus, Orosius, Socrates, Sozomenus, Theodoretus, Cassiodorus, Gregorius, Turonensis, Usuardus Regino, Marianns, Sigebertus, Zonaras, Cedrenus, Nicephorus*; These are wholly in the praise of our Church.

*Antiquissimus.* I answer you manifoldly; First, I haue cited many of these (speaking against the manifold corruptions of your Church in their owne times. Secondly, the more ancient of these which *Campian* reckons, could not speake against the corruptions which were not brought into the Church, vntill after their times. Thirdly the latest of these might well be parties with you, as maintained by you, to like the things vsuall.

See B. Morton's  
Apologia Cathol.  
part. 2. c. 9.

<sup>a</sup> Canus loc. the-  
ol. lib. 11. cap. 6.  
pag. 659.

<sup>b</sup> Bellar. de Chri-  
st. lib. 1. cap. 9.  
pag. 104.

<sup>c</sup> Canus loc.  
cont. lib. 2. p. 7.  
§ secundum quo-  
que.

<sup>d</sup> Canus ibid.  
§ nam ad pro-  
mum.

<sup>e</sup> Bellar. de Rom.  
pontif. lib. 2. cap.  
5. §. neq. mul-  
tum me movet.

<sup>f</sup> Bellar. ibid. §.  
quocirca fusi-  
culum temporum  
& passio e  
merito contem-  
nimus.

<sup>g</sup> Bellar. ib. lib. 4.  
cap. 13. §. Re-  
spondeo Sieber-  
tum.

<sup>h</sup> Bellar. ib. lib. 3.  
cap. 24. §. quod  
autem.

<sup>i</sup> Bellar. de cul-  
tu Sanctorum  
lib. 3. cap. 10.

§. adde ultimò.  
<sup>k</sup> Valent. de ce-  
libatu cap. 6. §.  
primo quia So-  
zomenus.

<sup>l</sup> Valent. ib.

vsuall in their times, and yet many of them could not hold, but grauely reprov'd the novell corruptions of their times. And lastly, I say *Campion* wrote vntreuely, and vsoundly, making a glorious flourish, that all these Historians were wholly for your praises, when as yet your owne Writers do ordinarily reiect them, as writing against you. As for example.

*Eusebius*, in reiecting and retelling of whose History *Gelasius* hath vsed great wisdom, saith our Bishop *Canus*.

And your Cardinal *Bellarmino* saith To *Irenaeus*, *Tertullian*, *Eusebius* and *Luther*, I answer, *Omnes manifesti haeretici sunt*. They are all manifest Hereticks b.

*Hieronymus*, He is not the rule of the Church (a bold and a bald scesse) in iudging of the Canonick Scriptures, saith your *Canus* c.

*Ruffinus*, He knew not the traditions of the Fathers, saith *Canus* d.

*Damasus*, *Sophronius*, *Simeon* *Metaphrastes* (when they crosse the now *Romish* tenets) they little moue me, saith *Bellarmino* e.

*Marianus Scotus*, *secum ipse & cum veritate pugnat*, saith *Bellarmino* f: he plainly crosseth himselfe and the truth; and therefore we iustly contemne his *Fasciculus temporum*, and his *Pasionale*.

*Sigebert* he was a follower or fauourer of *Henry* the fourth, and therefore tooke things wrong, saith *Bellarmino* g.

*Sigebert*, and *Marianus Scotus*, we know well enough, they are corrupt Authors saith *Bellarmino* h.

*Socrates*, He was a Nouatian Hereticke, his testimony in dogmaticall points is of no moment, saith *Bellarmino* i.

*Sozomenus*, *multa mentitur*, he lies in many things, saith your Iesuite *Valentinianus* k: also, *Socrates*, and *Sozomenus* are not worthy of credit (In the story of *Paphnutius*) *Valent* ib. l.

And

And Sozomens History is Reprobata a Gregorio; quia multa mentitur, saith Bellarmine <sup>m.</sup>

<sup>m</sup> Bellar. lib. 1.  
<sup>de clerico. cap.</sup>  
<sup>20. S. at quod</sup>  
<sup>concl.</sup>

Thus the Historians of greatest note which your *Campion* alledgeth, are by *Campions* Fellowes and Masters, reiected, refelled or refuted, condemned for Hereticks, scoffed at, not regarded, counted lyers, mistaken and erronious, corrupted, Hereticks, vnworthy of credit, &c.

*Antiquus.* Indeed I cannot but wonder at it, that they should be thus in generall applauded, and in particulars reiected?

*Antiquissimus.* And so the world both in generall and particular deluded. For, obserue here by the way.

First, If these Histories be true, which haue recorded many grieuous corruptions crept into your Church, with the worlds wonder and detestation of them: how haue you been deluded and perswaded of the vnyty, sincerity and glory of that Church, neuer spoken against by any, before *Luthers* time? but that all Writers and Histories spake in high commendation thereof? which you see, they doe not.

Secondly, If the Histories be false or doubtfull: how can you appeale to them for a true description of the succession, propagation, doctrine, traditions, or customs of the Church, to shew the sincerity and truth thereof? which you more vrge, and more leane vpon then vpon the Scriptures.

## S. 12.

*Antiquus.* Well then to let these histories passe, shew mesome learned Iudicious Diuines, that haue written against the errours and corruptions, by you ascribed to the Church of *Rome*.

See these things more at large in B.V. *ser. b. cap. 7.*  
S. 5.

*Antiquissimus.* Take good Saint *Bernard* for one (who liued about the yere, 1130.) who be vnto this generation (saith he) for the leauen of the Pharisees, which

*Bernard in Canonic. ser. 33.*

is hypocrisie: if yet that may be called hypocrisie, which for the abundance cannot, and for the Impudence desires not, to be hid. --- *Omnes amici, & omnes inimici, omnes necessarij, & omnes aduersarij: omnes domesticij, & nulli pacifici: omnes proximi, & omnes quæ sua sunt, quærunť Ministri Christi sunt, & seruiunt Anti-christo.* All friends, and yet all are enemies: all necessities, and yet all aduersaries: all of an household, yet none peaceable: all neighbours, yet euery one seekes his owne: the Ministers of Christ. but they serue Antichrist And afterwards. *Supereť vt de medio fiat demonium meridianum, &c.* It remaineth, that the Meridian Deuill (the bold deuill that walkes at noone, or at mid-day in the open light) come to deceiue the residue that still are in Christ, persiking in their simplicity. For he hath supped vp the riuers of wise men, and torrents of powerfull men: and hath hope that *Jordan* will run in his mouth that is, The humble and simple that are in the Church. For he is Antechrist, which counterfetherth himselfe to be not onely the day, but the midday: and extols himselfe aboue all that is worshipped as God: whom the Lord Iesus will slay with the breath of his mouth, and destroy in the appearing of his coming.

Iob 40. 13.

2 Theſſ. 2. 4, 8.

Bern. in Psal. 90.  
vel 91. ser. 6.

This conclusion also he repeats, writing vpon the Psalme *Qui habitat.* *Supereť, vt reueletur homo peccati, &c.* It remaineth, that the Man of sinne be reuealed, the sonne of perdition, *Demonium non modo diurnum, sed & meridianum: quod non solum transfiguratur in Angelum lucis, sed extollitur super omne quod dicitur Deus, aut quod colitur. &c.*

Bern. serm. 1. in  
conuers. Pauli.

And elswhere Saint Bernard makes his complaint to God: O God, thy neere friends come neere to stand against thee. The whole Vniuersity of Christian people from the least to the greatest, seeme to haue conspired against thee. From the sole of the feet to the crowne of the head, there is no soundnesse. Iniquity is gone

gone out from the elder Iudges thy Vicars, which seem to rule thy people: and now we cannot say. such people, such Priest; for the people are not so as the Priest. Alas, alas, O Lord God, those are the first & chiefe in persecution, who seeme to loue and beare the first and chiefe place in thy Church, &c.

Of Bernard, see more in D. Field Appendix to the fifth booke of the Church, part. 1. pag. 88, 89.

*Johannes Sarisburiensis* told *Hadrian* the fourth, plainly, what the world thought of him and his Prelats: that the *Roman Church* shewed her selfe not a mother, but a stepmother to all other Churches. For in it sit the Scribes and Pharises, laying importable burdens vpon mens shoulders, which themselves will not touch with one finger.--- They hurt very oft, and herein they follow the Deuils, which then are thought to doe good, when they cease to doe harme, except a very few, who performe the name and office of Pastors. *Sed & ipse Romanus Pontifex, omnibus grauis & fere intolerabilis est*: that is, even the Bishop of *Rome* himselfe is grieuous to all, and almost intollerable. These times were euill, the succeeding much worse. Of which *Petrus de Aliaco*, Cardinall of *Cambray*, said, It was a prouerbe in his time. *Ad hunc statum venit Romana ecclesia, ut non esset digna regi nisi per reprobos*. The Church of *Rome* was come to that state, that it was not worthy to be gouerned, but onely by Reprobates.

*Joh Sarisbur.* in Policratic. lib. 6. cap. 24.

*Aliacus de Reformatione Ecclesie.* *Casarius Heisterbach.* hist. lib. 2. cap. 29.

*Robert Grossthead*, a very learned and holy Bishop of *Lincolne*, liuing anno 1140. wrote sharply to the Pope (for the euils he did specially in *England*) that he was opposite to Christ, a murderer of soules, and an Hereticke in these his courses, &c. Vpon receit of which letters the Pope was exceedingly moued, threatening to cast downe this Bishop into the pit of all confusion, but was pacified by the more moderate Cardinals, telling him of this Bishops holinesse, learning, reputation: and since there must be a departure from their Church, the meddling with such an excellent man might occasion it; the things which he proued being full and manifest.

*Matth. Paris.* in *Henric. 3.* See this History abridged in D. Field church. appendix part. 1. pag. 97. & 8. *Carlton.* Jurisd. cap. 8. §. 117.



Archb. Abbot.  
contra Hill, rea-  
son 1. §. 28.

Catalog. testium.  
verit. lib. 18.  
D. Field. ch. 1. §.  
6. 11.

See B. Carlton.  
Inquisition, cap.  
2. §. 11.

Gerson lib. de  
concl. o. vnius  
obedientie, and  
in many other  
bookes.

Arch. Abbot. ibid.  
§. 23.

*William Ockam* an Englishman, a great Schooleman living anno 1320. for his large reproofe of the Pa- pacy in many points in his bookes, he was excommu- nicated by the pope and dyed willingly vnder that sen- tence. He cryed out of peruertering Scriptures, Fathers, and Canons of the Church with shamelesse and Har- lots foreheads; and that many that should be pillars of the Church did cast themselues headlong into the pit of Heresies

*Michael Cesenas*, lived anno 1320. he was generall of the Order of the *Minorites*, he wrote against three constitutions of Pope *Iohn 21.* and was by *Iohn* de- priued and disabled from taking any other dignity: but *Cesena* appealed from the Pope (as from the head of a faction in the Church) to the *Roman* Catholicke, and Apostolicke Church, and was fauoured therein by *Oc- kam*, and many famous learned men, and by the two Vniuersities of *Oxford* and *Paris*.

*Nicholas Clemangis*, *Archidiaconus Baiocensis*, living anno 1417. in his booke *De corrupto Ecclesia statu*, writes very sharply against the Popes ambition and coue- tousnesse, preying vpon all Churches, and bringing them into miserable slavery: and against the stately Cardinals, and other vices of the Clergy.

*Iohn Gerson*, Chancellor of *Paris*, anno 1429. writes the like, wishing that all things should be reformed and brought backe to their ancient state, in or neere the A- postles times.

Of *Gersons* doctrine, see *D. Field Appendix*, tot he fifth booke of the Church, part. 2. p. 73 & f. q. *Petrus de Aliaco Cardinalis Cameracensis*, living about the same time, wrote to the Councell of *Constance*, a booke wher- in he reprooueth many notable abuses of the *Romanists*, and giueth aduice how to redresse them.

*Laurentius Valla*, a *Patricius* of *Rome*, and Canon of *Saint Iohns* of *Lateran*, living about the same time. wrote against the forged *Donation of Constantine*, and many

CAP. 4. Sect. 13. *the Church of England.* LIB. I.  
many abuses of the Pope: and was by the Pope driven  
into exile.

I might here speake of *Leonardus Arctivius*, *Antonius Cornelius Lynnichanus*, and diuers other writers re-  
prouing the same things.

§. 13.

*Antiquus.* Let them alone; for these whom you  
haue alledged, speake not of any false doctrines of the  
Church of *Rome*, but onely against the wicked liues of  
the Professors.

*Antiquissimus.* Yes, against both: and especially, be-  
cause they laboured by false doctrine to iustifie their  
doings, and therefore they write not onely against the  
Pope, but against the Papacy, the very office that chal-  
lenged a right to doe such things as the Pope and his  
Clergy did.

The two Cardinals *Cameracensis* and *Cusanus*, whol-  
ly condemned the Papacy (as we do) denying the Popes  
vniuersality of Iurisdiction, vncontroulable power, in-  
fallible iudgement, and right to meddle with Princes  
states; making him nothing but the first Bishop in or-  
der, and honour, amongst the Bishops of the Christian  
Church.

*Camer.* in his  
booke to the  
Councell of  
*Constance.*  
*Cusanus* *Con-*  
*cord. Cathol.*  
*lib. 2.*

And this claimed power of the Pope, dissolving the  
whole frame of Ecclesiasticall *Hierarchy*, and forme of  
gouernment settled by Christ, was thought no lesse  
hurtfull then the bringing in of heresie and false do-  
ctrine, by all that wrote against it: and therefore they  
impute vnto it, *Heresim pestilentissimam*, and all such  
things as belong onely to Antichrist and his follow-  
ers.

And indeed the desire of worldly wealth and honour  
drew on many corruptions of doctrine. For when the  
ouer-politicke Popes found but few learned iudicious  
men able to maintaine the truth, and few potent cou-  
ragious Princes able to maintaine their right against

them: then they fell to make their owne greatnesse, wealth, and honour the very rule to square out the Canons of Faith and Government, and then set Clerks on worke to devise arguments to maintaine them. The Church at that time abounding with rewards to quicken their wits, and spurre on their diligence. From this root proceeded (doubtlesse) the forged Donation of *Constantine*, and the Decrees and decretall Epistles of ancient Bishops, then newly brought to the knowledge of the world, and neuer before seene, and in these more learned Ages rejected by their owne Doctors: and from this root, sprung a new generation of Schoolemen, moulding a new Doctrine mixed of Philosophy and divinity, to amuse and amaze the world, and keepe it in blindness: and much corruption of Scriptures, which now must haue no other sense then their Philosophy, and the Rules of their Government will giue it. This desire of wealth and greatnesse, brought in Image-worship, which the holy Scriptures so plainly and plentifully condemne. For when it might easily haue been abolished, as but then creeping in: and that *Leo* <sup>the 7<sup>th</sup></sup> *Sauvius* Emperour, seeing the *Sarazens* take offence at Christians, to abhorre and massacre them for their Images in Churches, which offence *Leo* tooke away and burned the Images: *Pope Gregory* the second, that ought to haue Ioynd therein; opposed him, and tooke the hint to make the Emperour odious to all *Italy*, as an enemy to Religion, to the Saints and to their Memories. And while the Emperour was weakned by the *Sarazens* in the East, the Pope made this an occasion to make the West to reuolt from him: and quickly deprived him of *Italy*: to the great iniury of the Emperour, scandall to the world, and hurt to Christendome. And then Imageworship must be defended that had been the meanes of so much wealth to the Pope, with opposing Councell to Councell, Princes and learned men one against another, to the great trouble of Christendome.

The

See the Histories of those times.

The worshipping of Images therefore did the Pope good service; and so it doth still; for it drawes multitudes of deuout people to *Rome*, and other places, with their offerings and other spendings to enrich them.

## §. 14.

But to leaue these things, and come to particular doctrines held then by many, otherwise then they be now by the *Romans*.

The Fathers held those bookes for Canonickall Scriptures which we now doe, and separated those from the Canon which we doe separate. Namely, *Melito Bishop of Sardis, Origen, Athanasius, Hilarius, Nazianzen, Cyril of Jerusalem, Epiphanius, Rufinus, Hierom, Gregory, and Damascene*. So did also many other learned men, liuing in the corrupt state of the Church, vnder the Papacy, as, *Hugo de Sancto victore, Richardo de Sancto victore, Petrus Cluniacensis, Lyranus, Dionysius Carthusianus, Hugo Cardinalis, Thomas Aquinas, Richardus Armachanus, Picus Mirandula, Ockam, Caietan, and Dredo*. In this point they were all Protestants, and desired the reformation that we haue made.

That man after the Fall, vntill he be restored by grace can doe nothing spiritually good, or that is not sinne: nor can any way dispose himselfe to a true conuersion vnto God, without preuenting grace, was the doctrine of *S. Augustine, Prosper*; and more lately of *Thomas Bradwardin: Gregorius Ariminensis, Cardinall Contaren, and Bonauenture*, cited by *Cassander Consult. art. 8.*

Iustification by Christs imputed righteousness (not by our inherent) was taught by *S. Bernard, Epist. 190. A signata est homini Iustitia aliena, quia caruit sua.* To man is assigned the righteousness of another, because he had none of his owne. And *serm 61 In cantica*. And *Gerson, and Cardinall Contarenus, and the Diuines of Colen in their Enchiridion, and Antididagma, and Albertus Pighius.*

*D. Field of the Church lib. 4. cap. 23. & Appendix. part. 1. pag. 100. See all their allegations in D. Field, lib. 4. cap. 23.*

*Field Appendix ad lib. 5. part. 1. pag. 101.*

*Bernard. Gerson lib. 4. de consultatione theologie. See these alledged in my second Booke, in the chapter of Iustification.*

See D. Field,  
Church, appen-  
dix ad lib. 4.  
cap. 11.

That man cannot merit any thing properly at Gods hand, *Scotus*, *Ariminensis*, *Waldensis* are plaine. So Pope *Abrin* on the 4 of the Sentences cited by *Cassander*, *Consult. art. 6.* and *Clichoveus* cited there also. And *Bernard. serm. 1. in festo omnium sanctorum*, and oft elsewhere, he saith our good workes are *via regni*, *non causa regnandi*, the way to heauen, but not the cause meriting heauen.

See these Au-  
thors words  
cited at large  
in Bishop *V-*  
*siers* booke.  
D. Field Church,  
appendix part. 1.  
pag. 103. &c.

And *Cardinall Contarenus. epist. ad Cardinalem Farnesum.* To which adde out of *Bishop Vshers* answer to the *Irish* Iesuite, pag. 500. & seq. A great number more of ancient Fathers and later writers.

That Christs merits are to be apprehended by a liuely faith, which faith is a motion of the spirit, when men truly repenting of their former life, are raised and lifted vp to God, and doe truly apprehend the mercies of God promised in Christ, and doe indeed feeble in themselves an assurance that they haue receiued remission of their sinnes, and reconciliation by Gods goodness, and by the merit of Christ, and doe cry *Abba Father.*

Cited by *Cas-*  
*sander. consult.*  
art. 4.

This is expressly deliuered in the booke exhibited by *Charles* the sixt Emperour, to the Diuines of both sides: and the Diuines agreed vnto it.

And in the *Enchiridion* (cited by *Cassander, ibid.*) well approoued by all the learned Diuines of *Italy* and *France*: and by *Cardinall Contarenus* in his *Traet of Iustificacion*: and by the Diuines of *Cole* in their *Antididagma, De duplici fiducia*, and by *Saint Bernard, serm. 1. de Annuntiatione dominica.*

*Cassander con-*  
*sult. art. 22.*

The Communion in both kinde is deliuered to the people in all Churches of the world vnto this day, sauing in the *Roman* Church: and in the *Roman* Church it so continued, for more then a thousand yeares, in the solemne, ordinary, and publike dispensation of that Sacrament: As *Cassander* sheweth, and *Beatus Rhennus.* And it hath been called for, with great earnest-  
ness.



ness, by many Nations and Churches, both before and in the Councell of *Trent*: and is still stiffly denyed by the Pope and his Prelates.

*Romanus vpon  
Terullian de  
corona militie,*

Against priuate Communion (called priuate Masses) where none of the people present receiue, but the priests onely: *Cassander* writes, and *Micrologus*, and *Clichthouens*, among many others.

*Cassander præ-  
fat. ord. Romani  
Microlog. de officio  
Missæ cap. 19.*

*Clichthouens* on the Canon of the Masse, cited by *Cassander. ibidem.*

Circumgestation (saith *Cassander*) is contrary to the manner of the Ancients, for they admitted none to the sight of the Sacrament, but the partakers, and therefore the rest were bidden depart. *Cranszins* praiseth *Cusanus*, who being the popes Legat in Germany, tooke away his Circumgestation: vnlesse it were within the Octaues of *Corpus Christi* day: The Sacrament being instituted for vse, and not for ostentation.

*Cassander com-  
sult. art. 22.  
Feild. quo supra.*

Touching the honour of Saints, *Gerson* and *Contarenus*, and many others reprehend sundry superstitious obseruations, and wish they were wisely abolished.

*Gerson de Di-  
rectione cordis.  
consider 16.*

*et sequent. Contarenus in consolat. artic. Lutherj.*

Whether the Saints in heauen doe particularly know our estate, and heare our cries and grones, not onely Saint *Augustine*, and the Author of the Interlineall glosse; But *Hugo de Sancto victore* tels vs it is altogether vncertaine, and cannot be knowne. So that though in generality they pray for vs (or rather for all the Church on earth,) yet we may not safely and with faith pray to them.

*August. de cura  
promeritis.  
Glossa in Esay 63  
Hugo Erudit.  
Theolog. de sa-  
cram. fidei lib. 2.  
part. 16. cap. 11.*

That in the primitive Church, publike prayers were celebrated in the vulgar tongue; *Lyra* confesseth, and *Caietan* professeth that he thinketh it would bee more for edification, if they were so now. And he confirmeth his opinion out of Saint *Paul*.

*Lyra in 1. Cor. 14  
Caietan in re-  
spons. ad Artic-  
ulos Parisiensis.*

Saint *Bernard* wrote diuers things concerning the  
now--

now-Romish Doctrine, touching speciall faith, imperfection and impurity of inherent righteousness, merits power of freewill, the conception of the blessed Virgin, and the keeping of the feast of her conception.

<sup>a</sup> See D. Field. Appendix to the first booke of the Church, part. 1. pag 89. Bernard. serm. 5. de verb. Esaiæ.

<sup>b</sup> Sermon. 1. de Annuntiat.

<sup>c</sup> Tract. de gratia & lib. arb. in fine.

<sup>d</sup> Epist. 175. ad Canonicos. Lugd.

<sup>a</sup> All our righteousness (saith he) is as the polluted rags of a menstruous woman. <sup>b</sup> We must beleue particularly that all our sinnes are remitted vs. <sup>c</sup> Our workes are *via regni*, not *causa regnandi*, they are the way that leadeth to the kingdome, but no cause why we raigne. <sup>d</sup> The blessed Virgin was conceived in sin; and the feast of her conception ought not to be kept.

So that what errors and abuses we haue amended in our reformed Churches; those the learned men of former Ages, haue espied, and haue written against them: and we haue made no other Reformation then they heartily desired.

For conclusion of this point; see what a number of famous men, writing and preaching against the corruptions of Rome, One Vniuersity afforded; and thereby gesse what the world did.

## S. 15.

Gabriel Powel de Antichristo. Edit. Lond. 1605. reckons these Oxford men amongst many others in his Preface.

1 King Alfred, Founder of Oxford Vniuersity: would not haue his people ignorant of Scriptures, or bard the reading thereof. Anno 880 Capgrau. catalago. Saust Anglia. Polydor. Virg. hist. Ang. lib. 5. Balens.

2 Joannes Patricius Erigena. a Brittan, first Reader in Oxford, ordained by the King; wrote a booke of the Eucharist, agreeable to Bertrams; and condemned after by the Pope, in Vercellenfi Synodo. And he Martyred for it, anno 884. Philip. in Chron. lib. 4. sub Henr. 4. Balens sent. 2. cap 14.

3 Some Diuines at Oxford were burnt in the face and banished, for saying the Church of Rome was the Whore of Babylon, Monkery a stinking carrion: their  
vowes,

vowes, toyes, and nurles of *Sodome*, Purgatories, Masses, dedications of Temples, worship of Saints, &c. inuentions of the *Demill*, anno 960. *Matth. Paris lib. 4. Guido Perpin. de herefib. Baleus cent. 2.*

4 *Arnulph* or *Arnold*, an *English* preacher, a Monke of *Oxford*, for preaching bitterly against Prelats and Priests wicked liues and corruptions, cruelly butchered, anno 1126. (but saith *Platina*, greatly commended by the *Roman* Nobility for a true seruant of Christ) *Bale cent. 2. cap. 70.*

5 *Joannes Sarisburiensis, angulus Oxoniensis theologus, Episcopus Carnotensis*, beloued of the Popes *Engenius 3.* and *Hadrian. 4.* wrote against the abuses of Clergy and Bishops, in *Objurgatorie Cleri*, & in *Polycratice*, he saith, The Scribes and Pharises sit in the *Roman* Church, laying importable burdens on mens shoulders. The Pope is grieuous to all, and almost intollerable. [*Ita de bacchanis ejus legati ac si ad ecclesiam flagellandam egressus sit Satan a facie domini.*] and he that dissent from their doctrine is iudged an Hereticke or a Schismaticke, &c. 1140. *Sarisburien. Polycr. lib. 5. cap. 16. & lib. 6. cap. 24.*

6 *Gualo*, Professor of Mathematicks in *Oxford*, much praised of *Sarib.* in *Polyerat.* wrote inuectiues against Priests, of the Monkish profession, their luxuries, pompes, and impostures, anno 1170. *Bale cent. 3. cap. 15.*

7 *Gilbert Foliot*, Doctor of Diuinity in *Oxford*, Bishop first of *Hereford*, and after of *London*, perswaded King *Henry 2* (after the example of *Jehoshaphat* and other Kings) to keepe the Clergy in subiection: and oft resisted and blamed *Tho. Becket* to his face, 1170. *Bale lib. cap. 7.*

8 *Syluester Gyrald*, Archdeacon *Meneuensis* beloued of *Hen. 2* and *John* King of *England*, wrote a booke of the Monks (*Cisterrians*) naughtinesse, &c. 1200. *Leland catalogo virorum illustrum. Bale cent. 3. cap. 59.*

9 *Alexander*, a Diuine of *Oxford*, sent by King *John*,

*John*, to defend his authority against the Pope, which he did by reasons and Scriptures: and wrote against the Popes power, and temporall Dominion. He was banished by *Langton*, Bishop of *Canterbury*; and dyed in exile, he liued, anno 1207. when King *John* banished 64. Monkes of *Canterbury* for contumary breaking his commandement. *Bale cent. 3 cap. 57.*

10 *Gualter Maxes*, Archdeacon of *Oxford*, a famous man, hauing been at *Rome*, and seene the ambition of the Pope, he set it out while he liued with most vehement satyricall criminations. He wrote a booke called, *The Reuelation of the Romish Goliath*: and diuers others of the enormity of the Clergy: lamentation ouer Bishops, and against the Pope, the *Roman Court*, the euils of Monkes, &c. he flourished, anno 1210. *Siluester Gyrald. in Spec. eccles. lib. 3. c. 1. & 14 Bale cent. 3 cap. 61.*

11 *Robertus Capito*, *Robert Grossthead*, Doctor of Diuinity in *Oxford*, Bishop of *Lincolne*; wrote against Prelats idlenesse: and thundered against the *Romish Court*: he modestly, but yet publikely reprobued the couetousnesse, pride, and manifold tyranny of Pope *Innocent 4.* He was excommunicated to the pit of hell, and cited to come to their bloudy Court, but he appealed from the Popes tyranny to the eternall tribunall of *Iesus Christ*, and shortly after dyed, anno 1253. The Priests that taught mens commandements and not Gods, he called *Antichrists*, *Satans priests*, the cues, murderers of soules, spirits of darknesse: and their exemptions by the Pope, he said were the nets of the Diuell: *Matth. Paris* calls him *Magnus Ecclesia Doctor*; skilfull in the *Hebrew*, *Greeke* and *Latin*: *Trivetius* calls him A man of excellent wisdom, most pure life, and incomparable patterne of all vertues, 1253. *Bale cent. 4. cap. 18.*

12 *Sevaldus, Sebald*, Archbishop of *Yorke*, wrastled constantly against the tyranny of the *Romish Court*. He thought the Pope was permitted of God for the great hurt

hurt of many. He wrote to the Pope in great griefe, to abstaine from his accustomed tyranny, and to follow the humility of his holy Predecessors: and after *Peters* examples to feed, not to clip, flea, bowel, deuour, & consume Christs sheepe: but the Pope contemned his admonition: he dyed 1258. *Matth. Paris in Hen. 3. anno 1258. Bale. cent. 4. cap. 23.*

13 *William Strengham* Doctor, wrote for the sufficiency of the New Testament, onely for saluation against the *Euangelium eternum*. He flourished anno 1260. *Bale cent. 4 c. 17.*

14 *Roger Bacon*, Fellow of *Merton* Colledge in Oxford, a great Philosopher and Diuine (without Necromancy, saith *Bale*) spake so much against the Antichristian errors of his time, that Pope *Nicholas* the 4. condemned his doctrine, and imprisoned him. *Anthonis in Chron.* he flourished, an. 1270. *Bale. cent. 4. cap. 55.*

15 *Ioannes Dominicus Scotus*, an English man, of *Merton* Colledge; a great Schoolman, and called Doctor *subtilis*: he taught against the abuse of the Keyes: and that Transubstantiation could not be proued, neither by Scriptures, or true Reasons, as *Bellarmino* confesseth, he flourished, 1290. *Scotus 4 cent. dist 18.*

16 *John Baronthorp*, Doctor and publicke Reader of Diuinity in Oxford, called Doctor *resolutus*. He taught that the Pope was to be vnder the Emperour, and Kings. Hereuiled the deceits and impostures of Antichrist, flourished, 1320. as appears in his booke, *De Christi dominio*: *fac. Papiens. l. de H. 8. diuortio Bale c. 5.*

17 *Nicolas Lyranus*, an English man, of the *Iewes* lineage, a Diuine of Oxford, amongst other things, hee wrote a Booke, *De visione Dei*, against the Pope, anno 1326. *Iean. Wolphius, tomo 1. lect. memorab. in anno 1326.*

18 *William Ockam* Fellow of *Merton* Colledge in Oxford, called Doctor *singularis*, and after Doctor *invincibilis*, wrote against Pope *Ioh. 23* and against Pope *Clement*,



*Clement*, charging him with heresie, and calling him Antichrist, hater of Christian pouerty, and enemy to the Common-wealth he taught that the Pope had no power in Ciuill dominion, flourished 1330. *Occam. oper. 90. dierum cap 93. Wolphius lect. memorab. tom. 1.*

19 *Thomas Bradwardine*, of *Merton Colledge*, Archbishop of *Canterbury*, wrote for Gods grace against free will, three bookes: flourished, 1340. *Catal. test. ver. tom. 2.*

20 *Nicolaus Orym*, Doctor in *Oxford*, preached at *Rome* before pope *Urban 5.* & the Cardinals, painting out and condemning the Papacy, and foretelling destruction to hang ouer the Pope and Clergies head. He wrote the Epistle from *Lucifer* to the Clergy, thanking them for sending so many soules to hell He placed his daughters to them as to their proper husbands, *Pride*, *Auarice*, *Fraud*, *Luxury*, and specially, *Simony*: See the whole Epistle in *Powel de Antichristo, in calce libri.* he flourished 1351. *Catalogus test. ver. tom. 2.*

21 *Richard Role, de Hampole*, Doctor in *Oxford*, inueighed against the vnchastity, auarice, and filthinesse of priests, and their Idolatry, anno 1340. *Wolphius tom. 1. lect. memorab.*

22 *Giles Hay*, a Diuine in *Oxford*, wrote a sharpe booke, *Contra Flagellatores*, which is to be seene in *Baliol Colledge* in *Oxford*, about the same time. *Bale append. ad cent. scrip. Britan.*

23 *Richardus Radulphi*, *Richard Fitz-ralph*, an Irish man, Chancellour of *Oxford*, Archbishop of *Armagh*, (*Archiepiscopus Armachanus Hibernie Primus*) wrote against begging Friers, and dedicated his booke to pope *Innocent 4.* and in his publike Lectures displayed their follies, frauds, luxuries, wantonnesse, pride, pomps and other fryerly vertues: and held it vnchristian to be a wilfull begger, condemned, *Deut. 15. Wisl.* and *Walden*, say he was set on by the Bishops and prelates of *England*: flourished 1355. *Wislif in Trialogo. Walden in faseicul. Zizanorum Wislif.*

24 *Richard Killington*, Doctor in *Oxford*, Deane of *Saint Pauls* in *London*, defended the said *Richards* Doctrine: and wrote many learned bookes against the Monkes and Fryers. 1360. *Bale cent. 4. cap. 96.*

25 *Iohn Wicliffe*, Doctor in *Oxford*, wrote great Volumes against *Romish* corruptions. 1360. of *Wicliffe*, read more. Booke 2. chap. 1. sect. 3. subsect. 4 §. 2. &c.

26 *Robert Langland*, a *Diuine* of *Oxford*, wrote against *Papists* corruptions in *English*, especially the vision of *Pierce Plowman*, which is extant about Anno 1369.

27 *Sir Iohn Mandevil*, Doctor of physicke in *Oxford*, Knight after his trauels, said in our times, it was more true then in ancient, *Virtus cessat, ecclesia calcatur, clerus errat, demon regnat, Sodoma dominatur*, 1370. *Bale cent. 6. cap. 46.*

28 *William Wickam*, Bishop of *Winchester*, building two Colledges one at *Oxford*, one at *Winchester*, so hated Sects and Monkes, that he ordained by statute vnder paine of expulsion present, none of the Fellowes should enter the Religion of a Monke. And though hee did many good workes. yet he professed he trusted to *Iesus Christs* merits alone for saluation, 1379. Out of the statutes of *Wickams* Colledge in *Oxford*, in brick 38. and his life written by *Tho. Martin*. lib. 3. cap. 2.

29 *Philip Repington* of *Merton* Colledge, afterwards Bishop of *Lincolne*, boldly declaimed against the liues and vopure doctrine of the *Romish* Clergy, the *Roman Pharaoh*, mens traditions, Fryars beggings, Masses, Pilgrimages, Auricular confession, and other things; at *Oxford* the Vice-Chancellor, *Robert Rigges*, and the Proctors ioyning with him, anno 1382. *Bale cent. 6. cap. 90.*

30 *Geffrey Chawcer* Knight, Student in *Oxford*, wrote many things very wittily, reprobuing, and scoffing at the idlenesse foolery, and knauery of the Monks and other Clergy, at their ignorance, counterfeit Reliques,

*Chawcer* in  
his *Plowmans*  
Tale & *passim*.

liques, pilgrimages, and Ceremonies: yea the pope himselte he sticked not to call an idle Lawrell, a Marshall of Hell, a proud, enuious, couetous Lucifer, and Antichrist, he flourished, anno 1402.

31 *Alexander Carpenter*, an Oxford man of *Baliol Colledge*, wrote a booke entituled, *Destructorium vitiorum*: wherein he reproveth the carelesse and godlesse liues of Prelats and priests, calling them Traitors to Christ deceiuers, theenes, lyers, raueners, oppressors, lo. uers of pleasures, fleshly hypocrites, cursed tyrants, and execrable Antichrists 1429. *Ex destructorio vitiorum part 6. cap. 30. & alibi sapius.*

32 *John Felton*, Fellow of *Magdalen Colledge* in Oxford, taught the Gospell purely, and much against the popes pride and tyranny. 1440. *Leland in Catalogo virorum illustrium. Bale cent. 8. cap. 3.*

33 *Reginold Paine* or *Peacocke*, of *Oriel Colledge* in Oxford, made B. first of *Asaph*, then of *Cicester*, taught at *Pauls Crosse*, many things against the Church-abuses of the time: and that the vse of the Sacraments (such as was then vsed) was worse then the vse of the law of Nature: that Bishops sinned in buying their admissi- on of the pope of Rome, that no man was bound to be- leeuē, or to be subiect to the Church of Romes deter- mination, that the begging of Friers was idle and im- pious, that it was not necessary to saluation to beleeue that Christs body was materialiy in the Sacrament. And many other things against the vnfoundnesse of the Papacy: Yea, madnesse *contra Papatus insaniam*. At last he was condemned of heresie by the slaues of the popish Bishops, 1457. *Bale cent. 8. cap. 19. ex Thomae Gascoigni Dictionario Theologico.*

34 *John Capgrane*, Doctor of Diuinity in Oxford, complained much of the impious tyranny of the pre- lates, and priests hirelings, exposing their sheepe to the Wolues, seeking their wooll and milke, but not their soules, &c. 1460. *Bale cent. 8. cap. 1.*

35 *Henry Parker*, Fellow of *All-Soules Colledge* in *Oxford*, preached at *Pauls Crosse*, against the pride, brauery, and ambition of Prelates, so flat contrary to Christs pouerty and humility. And at the peoples entreaty, he wrote and published his Doctrine to the great shame of the Prelates. For which, he endured long imprisonment and want, 1470. *Leland in Catalogo virorum illustrium.* Bale cent. 8 cap. 29.

These few (for a taste) I giue you, excerpted out of a great number, which that one famous Vniuersity of *Oxford* afforded. Whereof you may reade more plentifully in Master *Powels* Preface alledged. To search and alleadge the Records of that other famous Vniuersity of *Cambridge*, and the rest of *England*, would not be fruitlesse, but (I hope) to you needlesse.

*Antiquus.* This is full enough, so many learned men, Preachers, Doctors, Bishops, and Worthies of all sorts, out of one Vniuersity, with the danger of their state, honour, liberty, and life, setting themselves publickly against the corruptions crept into the Church, must needs argue the corruptions to be great, publike, and necessary to be reformed; and I am fully satisfied that it was so. But happily this Reformation might haue beene performed, without such a breach, rent, schisme, and scandall, as you Protestants haue made by your departing from that ancient famous Church of *Rome*.

9. 16.

*Antiquissimus.* Oh sir, you must know that this Reformation was sought for, euen at the Popes hands, with great humility and earnestnesse, both by *Luther* himselfe at the first, and also by many other learned  
F men,

This appeareth by *Sleiden* Commentaries. History of the Council of Trent. *Omphorus*. *Serius*. *Thomius*. and other Histories of those times.

Anno 1537.  
Historie of the  
Council of  
Trent.

See D. White  
against Luther.  
p. 106, 107.

men, States, and Princes; yea, by the Emperour himselfe with much instance. And Pope *Adrian* the sixt was well inclined thereunto, condescending ingenuously, that the Church was mightily overrunne with corruptions. For reformation whereof, diuers conferences were appointed in *Germany*, (as not onely our *Sleiden*, but your *Serius* and *Thomius* report.) And Pope *Clement* the seventh, promised Reformation to the Emperour *Charles* the first; and three Cardinals (*Cajetan*, *Pole*, and *Contarini*,) were deputed to giue aduice for this Reformation. After many delayes, againe, Pope *Paul* the third, appointed foure Cardinals and five other Prelates to consider the demaunds of the Protestants, and to collect the abuses of the Church and Court of *Rome*, and to deuise Remedies to correct them. And of these abuses they gathered great numbers (which are set downe at large in the twelfth booke of *Sleiden* Commentaries.) But all this came to nothing. For when vpon due examination, the Cardinals found many things too nearely, touching the quicke, the Reformation thereof would incurably wound the Sea of *Rome*, ouerthrow and vndoe the greatnesse of their wealth and worldly estate, and when they consulted deeply thereof with the Pope; there followed a conclusion, and a plot quite contrary. In regard of the principall things, That nothing should be reformed, but all should be iustified, since a thorow-reformation would spoyle them, and a halfe-reformation would not content the Protestants; and yet would giue the world occasion to thinke, They might erre in many things if they reformed some. Now therefore the proceeding must be changed. At first many of their Diuines opposing *Luther*, laboured to proue all their Doctrines Ceremonies and Gouvernment by the Scriptures: now they find it cannot be. Therefore the Scriptures must be cryed downe, disgraced, disabled, as ambiguous, and insufficient to teach and guide the Church.



Church. And the Church ( to wit, their owne onely Church of *Rome* ) must be exalted aboue the Scriptures. That Church must giue authority to the Scriptures, yea, and sense also, so that no sense of the Scripture shall be receiued, but that which that Church alloweth. For that Church only cannot erre; and therefore they that admit the Scriptures to be the onely Iudges and Rules of Doctrine and Discipline, are bad Diuines, little better then Hereticks, & Enemies to the Church.

See B. Andover  
2d Apologiam  
responsio pag. 239

From hence came those base speeches from their Doctors, *Eckius*. That the Scripture hath no authority but from the Church: *Hofius*, No more force then *Aesops* Fables, without authority from the Church: *Paghus*, the Scripture is of it selfe but a Nose of Waxe, which may be writthen euery way.

Hofius contra  
breuimus lib. 3.  
pag. 148. §. 3. §. 4.  
§. 5. §. 6.

*Costerus* compares it to a sheath, admitting any Dagger, Wooden or Leaden.

Coster. archir.  
de sacra scripte.  
cap. 1. §. 1. huius  
scripte. §. 1. 44.  
B. Ilar. de verbis  
D. lib. 4. cap. 9.  
in ealce.  
Concil. Trid. sess.  
4.

The Iesuite *Salmeron* saith, Tradition is the sure rule of Faith by which the Scriptures are to be tryed. And *Bellarmino* saith, the best way to try which be true traditions, which be false, is the authority of the Church of *Rome*. So that now ( to speake in their Dialect, or meaning ) The Church of *Rome* is the Queene, and the Scripture her slaue. That Church hath now two seruants, of equall authority, Scripture and Tradition: and therefore that Churches Councell of *Trent* saith, *Scripturas & Traditiones, Ecclesia - pari pietatis affectu ac reuerentia suscipit, & veneratur*. We receiue the Scriptures and Traditions of the Church, with equall affection and reuerence.

Paghus controu.  
3 pag 92 & Hi-  
erarch. epist. nunc.  
Mulhus. disp. 2.  
de fide pag. 21.  
See D. White a-  
gainst Fisher.  
pag 92.

Nay, no great matter what the Scripture saith, for their Tradition must interpret it. If the Scripture say, *Drinke yee all of this* ( *Matth. 26. 27.* ) their Tradition saith, not all, but the Clergy onely: and not all the Clergy, but he that ministreth it onely. So what their Priests teach, must be receued and obeyed, whe-

Tolet. *caſuum*  
*conſcientie* 164.  
*cap. 3. p. 153.*

ther out of Scripture or Tradition. Cardinall *Tolet* ſaith, The people may merit at Gods hand in beleeu-  
 ing an Heretic, if their Teachers propound it, for their  
 obedience is meritorious. And *Stapleton*, They muſt  
 not regard *quid*, but *quis*, not what is the matter, but  
 who is the man that deliueres it. If a Priest therefore  
 teach it, (be it true, be it falſe) take it as Gods Ora-  
 cle.

1 Theſſ. 2. 4.

What can Antichriſt doe more, whē he ſits in the Tem-  
 ple of God, as God? exalts himſelfe aboue God? but  
 diſgrace Gods Word, ſet vp his owne? make Gods  
 Word ſpeake what he liſt? both it and the ſenſe of it  
 ſhall receiue authority from him? His Lawes, his  
 Iudgement, his Agents ſhall be receiued without exa-  
 mination. And the holy Word of God, which ſhould  
 be the rule of all true faith and good actions, ſhall loſe  
 his place of leading, and follow the Popes fancy?

By theſe grounds, meanes, and ſhifts, all the ſeeking  
 for reformation at the Popes and *Romiſh* Prelates  
 hands was viterly auoyded. And the *Roman* Church,  
 (as now it ſtands) is the multitude of ſuch onely as  
 magnifie, admire, and adore, the plenitude of Pa-  
 pall power and infallibility of iudgement: and are ſo  
 farre from Reformation of errours, and corruptions  
 formerly cryed againſt, and by many of themſelues con-  
 feſſed; that they decree them now to be good, impoſe  
 them now as *De fide* points of faith, and doctrines of  
 the Church: yea, and perſecute with curſes, fire and  
 ſword, the diſcouerers, reprobours, and reformers  
 thereof.

So that there was no poſſibility left to good and  
 godly Princes and States, and to true-hearted godly  
 learned men, but either againſt their knowledge and  
 conſcience to lye ſlaues to the vnſupportable tyranny  
 and corruptions of the Pope, or elſe to reforme theſe  
 abuſes euery one in their owne Countries: and if the  
 whole

whole field of the Church could not be purged and dressed, yet every one to weed out of their owne Lands and Furlongs, the Tares and filth that choked the good Coine.

Thus I haue shewed you, that errours and corruptions had crept into the once-pure-and-famous Church of *Rome*: and that they were noted and cryed out vpon by many Historians, Learned men Bishops Doctors Princes and People: and Reformation sought for, many Ages before it could be performed: And that neither *Luther*, nor any other learned men, nor Princes euer intended to erect a new Church: but by reforming of the Abuses crept in, to reduce the Church to her ancient purity. Whereupon the Protestant Churches are truly called, The Reformed Churches.

*Antiquus.* Well sir, shew me now the true difference betwixt your new reformed Churches, and the Church of *Rome*, as now it is. How farre they agree, and wherein they differ, in some principall points.

*Antiquissimus.* I will, and the rather because some rayling *Rabscabes* of your side, impudently say and print, that [*The Protestants haue no Faith, no Hope, no Charitie, no Repentance, no Iustification, no Church, no Altar, no Sacrifice, no Priest, no Religion, no Christ,*] I hope to make it apparant, that we hold all the points of Faith, necessary and sufficient to good life on earth, and saluation in heauen: and that you confesse wee hold them truly; because you hold the same: and we onely refuse your later, needlesse, and vnfound additions there unto.

A namelesse Author (be like ashamed to set to his name) beginning his booke with these words, *The Protestants haue no Faith, &c.*

## CHAP. 5.

The principall points of Doctrine, wherein the Romish and the Reformed Church's agree, and wherein they differ. Protestants refuse the popes earthly Kingdome, and maintaine Christs heauenly.

- 1 *A note of the chief-points of Christian Doctrine, wherein the Protestants and Romanists fully agree, shewing also the Romish additions thereunto.* 2 *The Protestants doctrine in generall, iustified by Cardinall Contarene, Cardinall Campeggio, and our Liturgy by Pope Pius 4.* 3 *But the Popes reach further, at an earthly Churchkingdome: and fourthly challenge a supremacy over all Christians and Churches in the world.* 4 *More specially over the Clergy, exempting them from being subiects to Princes.* 5 *Yea, over all Christian princes and their states: to depose, dispose, and transpōse them: and to absolve subiects from their allegiance, to rebell, &c.* 6 *To dissolve Oathes, Bonds, and Leagues.* 7 *To give dispensations to contract or dissolve Matrimony.* 8 *And other dispensations and exemptions from Lawes.*

## §. 1.

*Antiquissimus.*

I



Be beleue <sup>a</sup> one true God, innisible, incorporeall, immortall, infinite in wisdom, power, & goodnesse; maker, preseruer, and gouernour of all things: and that in the vinity of this God-head, there be 3 persons of one substance, coequall in wisdom, goodnesse, power, eternity; the Father, the Son, and the Holy Ghost: You beleue the same: But your exalting and adoring the Blessed Virgin (whom we honour and reuerence so farre as we may any the most excellent creature) in such sort as you entitle her a Goddesse <sup>b</sup>,  
 Queens

<sup>a</sup> Articles of the year 1562 art. 1.

<sup>b</sup> L. has often fals her Deum, a craft lie in his children and speaks wherein he lies with your custome and practice.

Queene of Heauen <sup>c</sup> and of the world <sup>d</sup>; and make the like prayers to her as you doe to God <sup>e</sup>, euen with authority and command ouer her Sonne <sup>f</sup>, and as a partaker of the gouernment of his Kingdome <sup>g</sup>: which wants not much of making a Quaternity of the most glorious indiuiduall and incommunicable Trinity <sup>h</sup>; This is a corrupt doctrine and practise crept into the Church we may not admit.

<sup>c</sup> So Hortal.  
ant. & 117. b  
such was the  
heretic's the  
Colly. deans.  
Epiphan. her 79.  
<sup>d</sup> So Hort an-  
me 154 b  
<sup>e</sup> You call her  
soune Lord;  
her, Lady: him

Sauour, her saluatrix: him Mediator, her Mediatrix: him King, her Queene: him God, her Goddesse: As appeares in many of your prayers as *ja ne Regina, mater misericordiae, vita, dulcedo, saluae. And consolatio desolatorum, via evangetium, salus omnium in te sperantium. In Officio B. Mariae Reformato, & insu Py 5. eduo.* And in the Ladies Psalter (wherin the words of honour and prayers are turned from God to her, in places innumerable:) *Psalm. 40. misereere mei domine, -- munda me ab omnibus iniquitatibus meis, effunde gratiam tuam super me. Psalm. 89. Domina refugium facta es nobis in cunctis necessitatibus nostris, Psalm. 2. protegat nos dextra tua, mater dei.*

<sup>f</sup> As their owne *Cassander* confesseth (*consult. art. 21.*) they make Christ reigning in heauen, yet subiect to his Mother: *Monstra te esse Matrem. In Breviir. Rom. & officio B. Mariae reformat. And Matris inre impera Redemptori. Missal. Parisiens. Dares to Whitsaker, fol. 352. saith, This is not against Religion.*

<sup>g</sup> They asigne lustice to Christ, and Mercy to the Virgin: As *Gabriel B'e' (in exposit. Canon. Missae l. 80.) saith Consumus primo ad b. altissimam Virginem calorum reginam, eius Rex Regum, Pater caelestis, diuinitum regni sui dedit, & post Pater caelestis, eam habeat in iustitiam & misericordiam, tanquam potiora regni sui bona; iustitia sibi retenta, misericordiam Matris Virgini concessit.* The like is written by many other of their learned men, (*vir celeberr. saith Cassander, consult. art. 21.*) The great learned Iesuite *Gregorius de Valentia* often sets Christ after his mother thus, *Gloria deo, & B. Virgini: Maria Domine nostra, Item Iesu Christo.* At the end of his Treatises, *De satisfact De Jdoolat. De differ. noua legu. De Indulgentiis*, and others.

<sup>h</sup> See more of this in *P. Marlinus Defence* of our late learned King James his booke against the answer of *Cossiteau* art. 7. p. 165. & seq. And in *B. Andrews* his answer to *Bellarmine*, about the same *K. James* his booke, ad c. 8. p. 174. & c. And in *B. Darnam, De Antichristo. lib. 2. cap. 8. & 2, 3, 4. & lib. 1. cap. 2. & 2, 3, 4, 5.* And in Bishop *Mort* 01. *Apolo- log. Cath. tom. 1. cap. 68. pag. 202* and Protestants appeale *lib. 2. cap. 12. sect. 10* and relation of Religion in the West pag. 3 *Rainolds & Hart. cap. 8. diuis. 2. pag. 474, 475.* And it is abundantly noted in most of our Protestants Bookes.

2 We beleue the Canonick Scriptures (reckoned vp in the sixth Article of the year 1562.) to be the vndoubted Word of God written by inspiration of the



Concil. Trident.  
sess. 4.

<sup>h</sup> Ibid. Si quis  
libros - hanc  
Ecclesiasticos Sa-  
pientie, Iudicij,  
Iob, Iudicij

Malacabeanum, Danielis integros libros cum omnibus suis partibus, prout in vulgata editione habentur, profectus & Canonici non susceperint, Anathema sit.

<sup>1</sup> For, to the Jewes were committed the Oracles of God (Canonicall Scriptures) to be kept, Rom. 3. 2. but they neuer acknowledged the Apocryphall bookes, 1o Iosephus lib. 1. contra Appion. See Euseb. hist. lib. 8. cap. 10. And Bellarmine himselfe grants it, lib. 3. de eccle. milit. cap. 10. ut a. B. Andrews answering Bellarmine's Apology (concerning King James his Monitory Preface) cap. 7. pag. 15. gives vs ten very ancient Fathers, reckoning the Canon of Scripture as we doe: 1 Melito Sardensis in Euseb. 4. 26. 2 Origenes 3. 25. 7 in Iosua. 3 Athanasius in Synopsi. 4 Hilarius prolog. in Psal. 5 Epiphanius heret. 8. 6 Cyrillus Catech. 7 Nazianzen de ver. & ge. scrip. lib. 8 Amphilo. chus ad Salenum. 9 Hieronymus in prolog. Galeato. 10 Ruffinus in expof. Symboli. D. Field reckons more lib. 4. cap. 23 see more cap. 4. sect. 14.

The Laodicean Councell excludes the Apocrypha, the Carthaginian Councell receiues them, & both these were confirmed in the first generall Councell; how hangs this together thus: The Laodicean spoke of the Canon of faith, the Carthaginian of the Canon of good manners: to both which the first Councell subscribed in that sense, and we to it.

See this Whole Controuersie thorowly handled by B. Morton, Apologia Catholicae part. 2. lib. 1. sex primis capitulis. Also in his Protestants Appeale, lib. 4. cap. 18. and by D. Waterius Disp. de sacra scriptura quæst. 1. And by D. Field of the Church Booke 4. chap. 23. 24.

<sup>m</sup> Thus Bellarmine de verbo dei lib. 2. cap. 2. in fine Sixtus Senensis Biblioth. lib. 3. pag. 153. & lib. 8. pag. 630. Nibera com. in Hoseam. cap. 9. na. 20. Acosta 2. lib. de Christo Reuelat. cap. 16. And of the Greeke of the new Sixtus Senens. Bibl. lib. 7. pag. 58. See D. Field Church. lib. 4. cap. 28. 29. & B. Morton. Appeal. lib. 4. cap. 18. Sect. 3.

3 We beleue the originall Hebrew of the Old Testament, and the Greeke of the New to be authentically and of vndoubted authority, your side hath heretofore held the contrary, deprauing the Hebrew and Greeke now extant, as intolerably corrupted by Jewes and Hereticks: yet now your best <sup>m</sup> learned men come home to vs, and hold them pure from such corruptions, affirming, that though some slips of Printers or Writers may be found in letters or words, yet they hurt not the sense, nor derogate from their authority. Thus you iustifie vs.

But

But<sup>n</sup> whereas you make your vulgar Latin authent<sup>n</sup> This your  
ticall also, and of greater authority then the Greeke and *Agrinus* (a  
Hebrew, where they differ from it: we must needs *choisee man,*  
forsake you. to deliuer the  
*Roman Catholick*  
*Tenets)* shew-

eth *Institutionum lib. 8. cap. 3. S. 3. & 4.* where the Greeke or Hebrew now extant  
(saith he) differeth from the sense of the vulgar Latin, that Latin Edition shall be to  
vs the Canoninall Scripture, *Posthabito contrario sensu Hebraice vel Græce lectionis.* And  
whereas many of their owne side (since the Councell of *Trent*) haue found diuers  
faults and errors in the Latin (as *Vega, Sixtus Senensis, Canus, Tappia, Lipdanius, &c.*)  
Yet *Agrinus* excuseth the matter, saying, They are not errors against faith and  
good manners: but onely in some places (*clarus, significans, proprius. & latinus, red-*  
*di potuerint: non tamen verus, aut simpliciter certus*) things might more clearly, signi-  
ficantly, properly, and in better Latin haue bene deliuered, but not more truly,  
or simply, more certainly. Thus saith *Agrinus*, but our Bishop *Mortar* sheweth them  
many great intolerable corruptions concerning Faith and Manners, and in mat-  
ters in Controuersie, *Apol. Cathol. part. 2. lib. 1. cap. 11, 12, 13.* and in his *Prot. Appeal. lib*  
*4. cap. 18, sect 3.* As also many other Protestant Writers doe. But were it true that  
*Agrinus* saith, his reason might authorize a translation to be profitable and com-  
fortable to the people to reade (in any tongue which they vnderstand) but cannot  
make a Translation more authentically then the originall, or not liable to be ex-  
amined and corrected by the Originall. That were to preferre mens conceit bet ore  
Gods most absolute truth, and is no better then impiety.

See *Rainolds and Hart confer. chap. 6. di. 15. 144. &c.* *D. Whitakers. D. Field. Church.*  
*Booke 4. chap 25, 26. Specially 27.*

4 We make the written word of God, the ground  
of our faith; and hold nothing necessary to be beleued  
to saluation, but what is there either deliuered in ex-  
presse words, or thence deducted by necessary conse-  
quence. Your owne learned men confesse this course  
to be good. By which rule (iustified by our Aduer-

*Artic. 6. 1562.*

*o Bellar. de Inliff.*

*lib. 3. cap. 8.*

*S. Prima ratio:*

*non potest ali-*

*quid certum esse*

*certitudine fieri,*

*nisi aut imme-*

*diatè continetur in verbo dei, aut ex verbo dei per euidentem consequentiam deducatur. Fides*  
*enim non est, nisi verbi dei autoritate nitatur. Neque de hoc principio vel Catholici, vel Hære-*  
*tici dubitant. Faber Stapulensis,* In his Preface to the Evangelists (which Preface now  
the Roman Doctours appoint to be left out in the new Prints, by their *Indices Ex-*  
*purgatory*) saith thus: The Scripture sufficeth and is the onely rule of eternall  
life, whatsoever agrees not to it, is not so necessary as superfluous. The Primiti-  
ue Church knew no other rule but the Gospell, no other scope but Christ, no o-  
ther worship then was due to the Individuall Trinity. I would to God the forme  
of beleeuing were fetched from the Primitive Church. Thus saith *Stapulensis.*

*series)*

saries) we conclude that the holy Church of God need not receiue or beleeue any of those things following: to wit Purgatory, Inuocation of Saints departed, worshipping of Images, Auricular confession, the Popes pardons, Transubstantiation, the Masse to be truly and properly a propitiatory sacrifice, to be offered both for the quicke and the dead: the Sacrament without Communicants, and Communion vnder one kinde (without the Cup) to be sufficient for Lay people: reservation of the Sacrament and eleuation thereof, to be worshipped: and circumgesation in Procession, for pompe and adoration: Matrimony, and extreme Vnction, to be properly Sacraments of the New Testament, and to conferre grace: single life necessary to be imposed vpon the Clergy: All which and more your Iesuite *Azorius* reckons for Traditions vnwritten. Also that the Church of *Rome* is head of all Churches, and that all Christians must fetch their Faith, their Orders, and Iurisdiction from it: that the Bishop thereof cannot erre in matters of faith, or interpreting the Scriptures. The Scriptures teach no such thing: and therefore we need not beleeue it.

*¶ Azorius Institutionum lib. 8. cap. 4. §. 3. & seq.*

See more of this point, *Rat. nō d. & Hart confer chap. 5. diuision 1. pag. 184 & c. And chap. 8. diuif. 1. pag. 462. & c.*

¶ Many Fathers call the whole Word of God (which by some holy men guided by Gods Spirit was let downe in writing: and by them also & others deliuered to the people by liuely voyce) A tradition which the Church must preferre: and also the forme of wholesome words, (Creeds, Catechismes &c.) thence deducted. *1 Tim. 1. 13. Rom. 6. 17. See Rat. & Hart. 8. d. 1. p. 466. 467.* So the baptisme of Infants, if not commanded in plaine words, yet plainly deducted from Scripture, *Gen. 17. 12, 13. Col. 2. 11, 12, Act. 2. 38, 39. Luke 18. 16. Mar. 10. 16. Mat. 19. 14. & 18. 14. 1 Cor. 7. 14. Mat. 28. 19.* The doctrine of the Trinity, the equality of three Diuine persons in one substance, and the distinction by incommunicable proprietie. *Gen. 1. 1, 26. Mat. 2. 16. Ioh. 1. 32. Mat. 17. 5 & 28. 19. 1 Cor. 12. 13. 1 Ioh. 5. 7. Psal. 2. 7. Heb. 1. 3, 5. & 7. 3. Col. 1. 15.* The proceeding of the holy Ghost from the Father and the Son, as from one beginning, and one spiration, from all eternitie, *Ioh. 14. 26. & 15. 26. & 16. 13, 14. Rom. 8. 9.*

traditions,

traditions, for order and decency, left to the disposition of the Church, being not of Divine, but of positive and humane right: So they be not childish or trifling: nor accounted parts of Gods worship: nor with opinion of merit: nor burthensome for their multitude.

The first of these no man allowes and commends more then we: and the second kind wee retaine and vse with reuerence, such as are profitable and comely in our times and countries, without condemning other Churches differing from ours in such matters: as we find Saint *Ambrose* and Saint *Augustine* did. *Aug. Epist.* 188.

But a third kind of Traditions obtruded for Articles of Religion, grounds of Faith, and part of Gods worship, neither contained expressly in Gods word, nor thence deducted by any sound inference: and yet received (by the Councell of *Trent*, *Sess* 4.) with the same authority and reuerence that the holy Scriptures are received: those we gainsay, as things derogating to the verity, sufficiency, and perfection of the Scriptures. And herein your *Romish* Writers deale fraudulently against vs, and deceiue the world; for they alleadge the Fathers speaking of the first kind of Traditions, as if they spake of all: whereas indeed they write very strongly and sharply against this third kind, which wee refuse. Bishop *Usher* in his booke against the *Irish* Iesuiste, pag. 36. & seq. alleadgeth a whole lury of ancient Fathers, testifying the sufficiency of the Scriptures, for matters of Faith: *Tertullian*, *Origen*, *Hippolytus* the Martyr, *Athanasius*, *Ambrose*, *Hilary*, *Basil*, *Gregory Nissen*, *Jerom*, *Augustine*, *Cyril*, *Theodoret*. So that the Traditions which they vige, we allow, and those that we deny they write sharply against.

The Fathers (say your *Romish*) are not of the Protestants Church, because they vige Traditions: but wee say more truly; The Fathers are not of the *Romish* Church,

*11 Cor.* 14. 40.  
& 11. 2.  
*Acts* 15. 20.  
(Of the multitude *S. Augustine* complained in his time. *Epist.* 119.  
*ad Januar.* c. 19.  
See *D. Rain.* &  
*Hart* c. 8. div. 4.  
*p. 599 & seq.*

These are in  
our Bookes of  
publike pray-  
er, and booke  
of Articles of  
anno 1562. art. 8  
and subscribed  
vnto by all  
Ministers.

\* Acknowledge  
ged by King  
James, in his  
Exhortation  
to all Christi-  
an Monasters,  
p. 35. and by  
our Acts of  
Parliament.

\* Boniface 8. li-  
ued an. 1309.  
his Decree  
runs thus: Su-

per hunc  
beisse Romano  
Pontifici omni  
huerane creatura  
declaramus, di-  
cimus, definimus  
& pronunciamus  
omnino esse de  
necessitate salutis.  
Thus Boniface 8  
in extra. de  
majoritate & o-  
bedientia. cap.  
vltimo. art. 1.  
y in Bulla jura-  
mentis de profess.  
fidei. These 12  
new Articles  
you may see  
also in the E-  
pistle Dedicato-  
ry to B. Lewis  
workes in eue-  
ry Church. In Onuphrius (added to Platina) in vita Py 4.

Church, because they teach, the Scripture is sufficient,  
and needs no Traditions to supply their defect, as the  
Remish teach.

When *Bellarmino* and your other Doctors are pres-  
sed with the authority of the Fathers, they are com-  
pelled to yeld vnto vs the sufficiency of the Scriptures,  
(as I alleadged. *artic. 4.*) but (to serue their vnconstan-  
cy) tell they should overthrow thereby the manifold  
doctrines held by their Church, that haue no ground in  
the Scriptures; they are faine to maintaine also vn-  
written Traditions to bee the grounds of those Do-  
ctrines.

See more of this point in *Mr. Perkins* Reformed Ca-  
tholicke, the 7 point. *B. Morton. Apol. Cathol. part. 2.*  
*lib. 1. cap. 32. & seq.* And Protestants *Appeal. lib. 2.*  
*cap. 25.* *D. Field*, of the Church Booke. *B. Vsher* in  
his answer to the Irish Iesuite. *Rainolds* and *Hart* con-  
fer. chap. 3. diuision 1. pag. 190.

6 We receiue and beleue also, the three Creeds,  
The Apostles, the *Nicene*, and that of *Athanasius*;  
and the foure generall Councils of the Primitive  
Church: as good formes of true Christian Doctrine,  
deductions and explications of Scripture. You re-  
ceiue the same also: but you adde a thirteenth article,  
decreed to be an article of Faith, thirteene hundred  
yeares after Christ, by a thirteenth Apostle, Pope *Boni-  
face* the eight\*. That it is necessary to saluation to be  
subiect to the Bishop of *Rome*, which is neither in the  
Scriptures, ancient Creeds, nor ancient Fathers, nor  
can be thence deducted.

And you haue further also, lately added 12 new Ar-  
ticles by the authority of Pope *Pius 4.* (anno 1564) rai-  
sed out of the Councell of *Trent*, and added to the *Ni-  
cene* Creed, to be receiued with oath, as the true Ca-  
tholicke Faith, to bee beleued by as many as shall be  
saued y.



7 We beleue that the true God is to be worshipped in spirit and truth, and according as himselfe hath prescribed: and you yeeld that therein we doe well: but you adde, that he may be analogically & relatiuely worshipped by Images, and by other Doctrines deuised by Men, which are not commanded, but sharply reproued by the Scriptures, *Exod. 20. 4, 5. Deut. 4. 15, 16. Mat. 15. 9. Mar. 7. 3, 4, 7. Col. 2. 18, 22, 23.* God grant we may serue him as himselfe hath prescribed, and then we shall be sure to be happy enough. See *D. Hall, Roma irreconciliabilis* sect. 21.

8 We beleue we ought to pray with feruency and sincerity of heart, with a purpose to forsake all sinne and to serue God truely, and with faith and hope to be heard: you beleue so also; but you adde, we may pray in an vnknowne tongue, without vnderstanding sense, or feeling what we say, with many repetitions, and by number (vpon Beads) without weight; and that such prayers are sat sfactory for sin, and meritorious of grace. You doe not say (I hope) we ought to pray in a tongue vnknowne: but we may doe it. So you condemne not our custome, (lest you condemne Saint Paul also, *1 Cor. 14. 15. & c.*) but onely excuse your owne.

9 We beleue, we ought to pray vnto God, the Father, the Sonne, and the Holy Ghost: you yeeld it to be good; but you adde (not that we are commanded, but) that we may also pray vnto Angels and Saints deceased. But surely the worship and inuocation of Angels is forbidden by the Councell of *Laodicea*: much more of Saints. For they that vrge the worship of Angels, alledged, that for our better accessse vnto God, we must vse the intercession of Angels (as Gods Courtiers and Attendants) and this is your reason for your prayers vnto Saints. The Councell therefore that forbiddeth the one, implieth the prohibition of the other. See more of this in Bishop *Mortons* Protestants *Appals*.

*peal. lib. 2. cap. 12. section 1. 2, 3 4, 5, 6, &c. and compendiously sect. 13.*

10 We beleue that our Lord Iesus Christ is our Mediator, both of Redemption and intercession. You grant this to be true; but you adde vnto him Angels and Saints, vpon whose intercession and merits, you also in part relye. See *B. Morton, ib. lib. 2. cap. 12. specially sect. 10, 11 12, 13.*

*Perkeses Cath.  
points. 15.*

11 We beleue that the glorified Saints beare most louing affection to the Saints liuing on earth, and pray in generall for the Church Militant. You beleue to to; but you adde that they heare mens prayers made vnto them, pray for particular men, and know their wants (which hearing and knowledge, we say, is proper to God alone.) But your greatest Clerkes cannot determine how the Saints know our hearts and prayers: whether by hearing or seeing, or presence euery where, or by Gods relating or reueling mens prayers and needs vnto them. All which wayes some of your Doctors hold as probable, or possible: and others deny and confute them as vntrue. Of this, see Bishop *Morton. Appeal lib. 2. cap. 12. sect. 5. and lib. 5. cap. 2. sect. 2.*

*Perkins reformed Catho-  
licke point. 14.*

12 We honour Gods Saints deceased, as the Prophets, Apostles, Martyrs, and other holy seruants of God: both by reuerend memorials of them praised to God for them, and for his benefits to the Church by them, and by imitation of their vertues. Their true Reliques (vertues, bookes, good workes, and examples) we respect with reuerence. And their bodily Reliques we despise not, but reuerently keepe them, if we may without offence. This you like well, but whereas you further worship the Saints, the Images, or Reliques, with kneeling, Inuocation, dedication of Churches, and Festiuall dayes and Pilgrimages to their Shrines or Reliques, you step too farre into superstition and Idolatry. See *B. Mortons Appeal. lib. 5. cap. 2. sect. 3 4, 5. and cap. 3. sect. 2.*

3. *fecl. Doctor Hall. Roma irreconcilabilis section 20.*  
and 21.

13 We beleene that man is iustified by the merits *Artic. 11. 1562.*  
and passion of our Saviour Iesus Christ: you beleene  
so too; but you add, that he must be further iustified  
by his owne merits or satisfactions.

Of Iustification, and of Merits, see a large discourse  
afterwards.

14 We beleene also, that as Christs most perfect  
righteousnesse is most necessary to be imputed vnto  
vs for our Iustification: so our owne inherent righte-  
ousnesse, wrought in vs by Gods Spirit, for sanctificati-  
on of life, is necessary to saluation: and that he is no  
good Christian that shewes not his true conuersion by  
the fruits of a good life. You cannot mislike this. And  
yet you charge vs that we open a gate to all licentious-  
nesse of life because we teach that we are not iustified  
by our owne good works (which are farre short of per-  
fection) but by Christs righteousness imputed vnto vs,  
which alone is most perfect and able to satisfie Gods  
Iustice and his Law. We vrge good workes as much  
as you, as absolute necessary effects of Iustifying grace,  
but not causes thereof: saying with *S. Bernard*, They  
are *Via regni, non causa regnandi*, The way whereby we  
must walke to felicity, (or else we shall neuer come to  
it) but not the meritorious cause of felicity.

15 Yea, we vrge good workes more then you doe.  
We teach, that in true conuersion, a man must be wound-  
ded in his conscience by the sense of his sinnes, his con-  
trition must be compungent and vehement, brusing,  
breaking, renting the heart, and feeling the throwes (as  
a woman labouring of Child) before the new creature  
be brought forth, or Christ truly formed in him. It is  
not done without bitterness of the soule, without stu-  
dy, care, indignation, reuenge (2 *cor* 7. 11.) But as some  
Infants are borne with little paine to the Mother, and  
some with more: so may the new man be regenerated in

in some with more, in some with lesse anxiety of trauell. But surely grace is not intused into the heart of any sinner except there be at least so great affliction of spirit for sinne foregoing that he cannot but feele it; otherwise, he might make a confession without contrition. Thus we vrge sinners to a true feeling and sorrow for their sinne. And for scandalous faults, we vrge open sinners to open acknowledgement, satisfaction of the Church, and to endure the censures thereof: and all men to practise the actions of holy deuotion, the better to humble and dispose themselves to be more capable of reconciliation with God: and to promise and vow amendment of life, and set down with themselves the best fitting courses for it. We teach, though they must be iustified by Christs merits onely, applied and made theirs by faith: yet that faith must bee iustified to be true, sound, and liuely, by the fruits thereof. For whensoever God forgiveth sinne, he giueth grace also to resist and mortifie sinne. At the first instant, when we are converted and iustified, we receiue the spirit of Adoption, we are made members of Christ, and our bodies temples of the Holy Ghost: euen then we receiue habituall righteousness, wherewith our soules are inwardly indued: and if wee liue, that habituall, will bring forth actuall righteousness vpon all occasions, mortifying sinne, and beatifying all the parts and actions of our life. All these are given together in the root, we receiue them all at once, they are inseparable, and will shew their comforts inwardly in our hearts, and their fruits outwardly in our liues; which if a man doe not find in himselfe, he can haue no hope of saluation, 1 Cor. 6. 9, 10. 1 Iohn 3. 8. & 1. 6. Ezek 18. 13, 21, 22. Therefore we vrge mortification of sinne, denying our lusts and affections, and a holy resolution to serue God in all soundnesse purenesse, integrity, and sincerity of heart, and a true care to keepe all Gods Commandments, not in act onely, but in heart too, without swa-

uing

See D Francis  
white Orthodox  
Faith, p. 16.

See Hookers  
Discourse of  
Iustification,  
§. 21.

1 Cor. 6. 11.  
Gal. 6. 13. col.  
3. 10. eph. 4.  
4. 23. 2 Cor. 4.  
16. psal. 51. 10.  
hebr. 9. 14.  
1 pet. 1. 9.  
See Perkins Re-  
for. Cath point. 21  
The manifold  
vies of good  
workes.

ning at all vnder any colour, dispensation, interpretation or whatsoeuer. We thinke, your extenuating of some finnes, calling them veniall, and extolling mens satisfactions more then themselues need, that they may be applyed by indulgences to them that need, and the slight pennances imposed by your Priests, and reciting a few prayers that haue pardons annexed to them, or pilgrimages to some Saints Images or Reliques (be they true or false) and many other your humane deuices, are the very stranglers of true penance, mortification of sinne, and care of good life.

16 We exhort vnto, and vrge such good workes as God hath prescribed, commanded, and promised rewards vnto; both of holinesse towards God, subiection to our Magistrates, iustice to men, sobriety and cleannesse in our selues, and workes of mercy to them that need, &c. You doe not, you cannot mislike this: but whereas you adde other workes out of your owne braines, which God neuer commanded, (nay, which crosse Gods Commandements, \* that children may forsake their duty to Parents for vowes of deuised Religion; subiects may rebell against their Princes, yea depose and murder them at the Popes appointment, and doe many such things: ) those wee cannot but detest and abhorre.

17 We beleue that how soeuer man hath power in naturall, morall, ciuill, and also outward Ecclesiasticall actions, to doe them, or not to doe them, except God restraine him: yet he hath no freewill, power, or ability to conuert himselfe truely to godlinesse, to beleue, or to performe, or will any meere spirituall, inward, or holy actions, pleasing God, vntill God first by his grace, moue his heart to will, and giue him ability to performe them, *Phil. 2. 13.*

Your best learned men beleue and teach so also.

But you haue many other idle questions, needlesse, yet hurtfull to the Church, which your *Cassander* wisheth

\* A man may forsake parents to become a Christian, *Mat. 10. 37.* or to become a Monk, so *Bellarmino* reasoneth *lib. 2. de monachis cap. 36.* contrary to the Council of *Constance* cap. 6.

*Artic. 10. 1562.* *M Perkins* Reformed Cath. point. 1. and *Augustine* *confess. art. 8.* *Bellar.* teacheth the same, *De ira & lib. arb. lib. 4. cap. 4.* & *seq. & lib. 5. cap. 14. & seq. & lib. 6. cap. 1. &c.*



wishesth were abolished. *Cassander consult. in articulo 18.*

Of this point of Freewill, see a fuller discourse afterwards, *lib. 3. Of Freewill.*

18 We beleuee that the good works of a iustified person, are acceptable to the Lord, please him, are rewarded of him, and procure many excellent blessings from him.

This you beleene also, but whereas you adde, that that they doe properly and condignly merit eternal life, as an equall recompence and reward: you teach contrary to the Scriptures, and to the ancient Fathers, and to many of your owne men.

Of this point also see hereafter *lib. 3. Of Merit.*

19 We beleene that our Lord hath instituted two Sacraments in his Church, as seales of his Couenant with his people, and Conduits of iustifying grace; to wit, Baptisme, and his holy Supper. You beleuee the same but you adde siue other, Matrimony, Penance, Ordination, Confirmation, and Extreme Vnction. Of which also we acknowledge the Institution and vse, onely we deny them the name and the nature of Sacraments.

Hebr. 13. 6.  
psal. 119. 11.  
pro 11. 18.  
hebr. 5. 10.  
mat. 10. 41. 42.  
Bellarmine confesseth this to be our doctrine, *lib. 5. de iustif. cap. 1.*  
So Bellarmine de Iustif. *lib. 5. cap. 17.* S. Iam. 2. 10. and Rhemist. vpon 2 tim. 4. 8. and vpon hebr. 6. 10.

We find two mentioned by the Fathers as properly called Sacraments *Aug.*

*apost. 118. & lib. 3. de doctrina Christiana cap. 3. Ambros. lib. de Sacramentis. Iustin. Martyr. Apolog. 2. Tertul lib 4. contra Marc. cap. 34. Cyril Catechesi. See Kemnit. examen. part 2. de sacram.* But of things called Sacraments vnproperly they speake of more then seuen. But this is a nouelty, not knowne, or not obserued in the Church of more then a thousand yeares: and not imposed in the Church of Rome to be necessarily beleueed but very lately. See more of this in B. Morsons *apocal. lib. 2. cap. 26. sect. 4. 5.*

Artic. 25. 1562.  
et art. 27. 28.  
Perk. reform.  
Cath. point. 19.

20 We beleuee that God hath so annexed grace vnto the Sacraments, that all well prepared receiuers doe participate the Iustifying and sanctifying grace, as well as the outward Elements. You beleuee so too; but you adde, that Sacraments haue this grace, *Ex opere operato.*

Artic. 29. 1562.

21 We beleuee that in our Lords supper, the worthy Communicant really partaketh Christs Body and Blood.

Blood. You beleeue the same, we onely differ in the manner how; we say spiritually with his soule: you say, with his mouth and stomacke, the substance of the Bread and Wine, being (you say) transubstantiated into the body and blood of Christ. So that you also beleeue that impious Men and Atheists, yea, Cats, Dogs, and Mice, eating the bread, doe eat the very body of Christ. Our manner is enough for saluation, and agreeable to antiquity: yours is a nouelty, and crosseth the analogy of faith.

Of this point see a large discourse hereafter, *lib. 3. cap.* Of the Eucharist.

22 We beleeue there are two places prepared for soules departed out of this life, Heaven for the blessed, Hell for the damned. You beleeue so likewise, but you adde other places more. Purgatory, *Limbus patrum*, and *Limbus puerorum*. Of this point see more hereafter, *lib. 3. cap.* Of Purgatory, &c.

*Perkins Reformed Catholicke, point. 17.*  
of Purgatory.

23 We beleeue that Iesus Christ hath satisfied for our sinnes, and redeemed vs. You beleeue so also; but you adde, Christ hath satisfied onely for the eternall punishment, and for sinnes before Baptisme, but that we must satisfie for our following sins, and also for the temporall punishment due to all our sins, either vpon earth or in Purgatory. This we account an errour against the foundation, making Christ but halfe a Saviour: and against reason, for he that forgiaes the fault, forgiaes the punishment also, in *S. Augustines* opinion.

*August. serm. 13.*  
*De verbis dom.*  
*Christus suscipiendo penam, & non suscipiendo culpam & culpam deleuit & penam.*

24 We beleeue that we ought to pray for all the members of Christs militant Church vpon earth: you beleeue so too; but you adde, wee ought also to pray for the soules suffering in Purgatory, which was a thing long time vnkowne to the Church of God.

*See B. Mortons Appeal lib. 1. cap. 2. sect. 23. § 47. & lib. 2. cap. 5. sect. 8, 9, 10.*

## §. 2.

These are the principall points of Religion, and the foundation of our church: & by your approbatio of the,

you grant them all to be true good ancient and Catho-  
licke, which may appeare also by that which follow-  
eth.

See history of  
the Councell  
of Trent, l. b. 1.  
pag. 95.

At a Diet in *Rydisbon*, (anno 1541.) where was pre-  
sent, *Isper*, Cardinall *Cuntareni*, the Popes Nuncio, *Gra-  
vuel* deliuered a booke of 22 Articles to be considered  
of, by the Diuines of both sides ( whereof the chiefe  
were chosen by the Emperour to dispute, namely *Eckius*,  
*Flugius*, and *Gropperus*, *Romists*, *Melancthon*, *Bucer*,  
and *Pistoria*, Protestants ) and vpon their debating,  
some things were approued, and some amended by  
common consent. They dissented onely in fiew things,  
and in seuateene they all finally agreed.

ibid. pag. 54. 55.

Also when the *Augustane* confession ( of the Prote-  
stant Princes and Diuines ) was read at *Augspurge* ( an-  
no 1530 ) the Popes Legate, Cardinall *Campeggio*, said  
plainly to the Emperour, that the difference ( of that  
doctrine from the *Roman* ) for the most part seemed  
verball; and that it imported not much whether one  
spake after one manner, or after another; and that for  
the present there was no cause to make any strict exa-  
mination of the doctrine: onely meanes should be v-  
sed that the Protestant should goe no further on.

See Anna's Eli-  
gab. Engl. pag. 63.  
and Relation  
of Religion in  
the West parts  
pag. x. 2. 159.

And Pope *Pius* the fourth ( anno 1560. ) offered to  
Queene *Elizabeth*, to allow our whole Booke of Com-  
mon Prayer if she would receiue it as from him, and by  
his authority. And so he might well doe, for the booke  
was with great iudgement purposely so framed out of  
the grounds of Religion, wherein both sides agree, that  
their very Catholickes might resort vnto it, without  
scruple or scandall, if Faction more then reason did not  
fway.

The truth is, were it not for other causes, the Con-  
trouersies of points of Religion might well be com-  
pounded betwixt vs. For the learned of them know  
that our doctrine is sufficient to make vs true Christi-  
ans, both for faith and good life: to make vs liue ho-  
lily,

lily, righteously, and soberly by Gods grace; to become good subiects to our Princes; good neighbors amongst men; good, diligent, and dutifull members of the Common-wealth; painfull, peaceable, and blessed people, and blessings to the Countrey where we liue: and to conduct vs thorow all necessary, gracious wayes and means ordained by God to eternall blessednesse. There is no defect in our doctrine to these ends: to promote Christs Kingdome both of grace and glory,

## §. 3.

Onely they know (and we confesse) our Doctrine is in sufficient to set vp an earthly Church-kingdome ( instead of Christs heauenly Kingdome ) such as the Pope desireth, ouer-topping all other Christian Princes and Potentates, and maintained with all worldly wealth, pompe, and glory. Were it the purity of Religion which he desired, ( described and receiued in the best Primitiue times of the Church ) our Religion would abundantly satisfie him: but this high transcendent supremacy of the Pope, farre beyond those Primitiue times, and the wealth of the world to maintaine him and his in their greatnesse, is the great *Diana* of the *Romans* which they strue for. And these doctrinall controuerfies are but subordinate meanes, subtilly kept on foot to make the aduersaries of his supremacy more odious. For by that craft their wealth is maintained. Our Doctor *Reinolds* obserueth well, and proueth largely, that this in these latter Ages hath been the Popes maine aime and practise. And men of skill and iudgement ( who knew the popes thorowly and faithfully set forth their liues ) haue opened this secret and mystery of State, ( as it hath been managed, since it grew to maiesty ) that they minde the propping vp of their owne Kingdome, while they pretend the worship of Christ: and that in the popes language, the Church doth signifie ( not the company of the faithfull seruants

Acts 19. 28, 29.

*D. Francis White*  
*Orthodox faith.*  
*Epist. dedic.*  
*Reinolds & Hare*  
*confer. cap. 7. di-*  
*uis. 5, & 7. pag.*  
*367 & seq.*

of God, but) the Papacy: that is, the dominion, and princehood of the pope in things both temporall and spirituall.

K. James his  
Remonstrance  
to Peron, pag.  
246.

And our late learned and iudicious King *James* saith, The name of the Church serueth in this our corrupt Age, as a cloke to couer a thousand new inuentions: and no longer signifies the Assembly of the faithfull, or such as belecue in Iesus Christ according to his Word, but a certaine glorious ostentation and temporall Monarchy, whereof the pope (forsooth) is the supream head. And, *S. Peters* net is now changed into a casting net or a flew, to fish for all the wealth of most flourishing kingdomes.

*Ibid.* pag. 259.

1 To this end, consider whether there be more care <sup>not</sup> and policy to maintaine the popes greatnesse and reuenues then to make good Christians. For where good Christians are already (such as the Primitiue Christians were) thither the popes Emissaries come to make them the popes subiects, and sticke not at Treasons, Rebellions, inuasions, if they haue hope so to effect it.

Relation of  
Religion in  
the West, pag.  
156, 159.

2 Consider, whether all other (thogh neuer so profane or wicked, Iewes, Stewes, Turkes, Infidels, Heretickes, or Atheists) open enemies of Christian Religion, be not suffered more quietly to liue in *Italy*, *Rome*, and vnder the popes nose, then Protestants, whose onely great crime is, They are against the popes vsarpations and corruptions

*Molins* defence  
pag. 464.

3 Consider, if all sinnes against God and his Word, be not more slightly punished, then offences against the Popes greatnesse? In cases of Murder, Treason, Incest, Blasphemy, &c. ordinary Bishops may bind and loose: but the cases of hindring men from going to *Rome* for pardons, of intrusion into any benefice or office Ecclesiasticall, of purloyning any Church goods, or offending the Sea-Apostolicke, &c. those are reserved to the pope onely. And the penitentiary tax for falsifying the letters Apostolicall, is more then three times



so much as the tax for Incest with a mans Mother.

4 Consider, if they winke not at our doctrine in their owne men, as *Pighius*, the Diuines of *Colen*, *Durandus*, and hundreds of others, as long as they profess subiection to the pope: in such Catholickes our opinions are not heresie: but in vs the same opinions are persecuted with fire and sword.

5 Consider, how kindly they offer to tolerate things otherwise very odious vnto them, if men will profess subiection to the pope: as (anno 1548.) *Paul* the third, sent the Bishops of *Verona* and *Forentino* his Nuncij, into *Germany*, (then almost lost from him) with faculties to grant vnto all persons (Kings, Princes, Ecclesiasticall and Regular) that would returne to his obedience; absolution from all censures, dispensations for irregularities, or obijuration, penance, oathes, perjuries: and to restore them to honour, fame, and dignity: and to license them to partake the Cup in the Communion, to eat flesh in Lent, and Fasting dayes, with many other immunities, so farre as might be done in time and place without scandall, &c. So *Pius* the fourth, (anno 1560.) offered to *Queene Elizabeth*, to allow our whole booke of Common Prayer, if she would receiue it as from him and by his authority.

6 Consider, whether this was not the maine cause of the popes quarrell and thunder against the *German* Emperours, and our *English* Kings, *John*, and *Henry* the 8. who held all the doctrinall points of the *Romish* Religion; and onely impaired the popes highnesse, greatness or reuenues. In *Henry* 8 time, the Court of *Rome* maintained, that it could not be said, There was no change of Religion in *England*, the first and principall article being changed, which is the supremacy of the pope: and that seditions would arise, as well for this onely, as for all the rest, which the euent shewed to bee true. For though the King continued the Religion of the pope so fully by commands and punishments, that

*Bellar. de Iustif.*  
*lib. 2. cap. 1. in fine.*

*Hist. concil.*  
*Trent. lib. 3.*  
*pag. 293.*

*Annals Eliz.*  
*Engl. pag. 63.*  
*Latin. pag. 49.*

*Hist. conc. Trid.*  
*lib. 1. pag. 70.*

*Ibid.* pag. 89, 90.  
*ibid.* pag. 87.

pope *Paul 3* commended him highly to the Emperour, as an illustrious example to bee imitated in that course: yet for abrogating the popes supremacy and reuenues in *England*, he thundred a Bull against him, denouncing him deprived of his kingdome, and his adherents of whatsoeuer they possessed, and commanding his subjects to deny him obedience, and strangers to haue any commerce with that kingdome: and all to take armes against, and to persecute both him selfe and his followers, granting them their estates and goods for their prey, and their persons for their slaues.

It is not therefore the points of true ancient Catho- like Christian Doctrine that you so much contend for, to make good gracious Christians, inheritors of heauenly felicity: but it is your wealth and greatnesse, or the setting vp and maintaining of your *Visible Monarchy* of the Church (as you Doctor *Sanders* calls it) where- of Christ and his Apostles spake neuer a word, and whereof the Primitiue Church neuer dreamed. This, if our Religion would allow, you would allow of our Religion. The rather-politicke-then-pious pope saide once: since he could not regaine the Protestants, it was necessary to keepe those in obedience which hee had, to make the diuision strong, and the parties irre- conciliable. Conformable whereunto, now their Do- ctrine is, that such as submit not to the popes suprema- cy, doe renounce Christianity. For the Church, (saith *Beharmin*) is the company of them that liue in subie- ction to the pope, professing the same faith with him, though they haue no inward vertues but be indeed A- theists, Hypocrites, or Heretickes. And in his Epistle to *Blackwell*, the Arch-priest in *England*, (anno 1607.) he cals the popes supremacy one of the principall heads of the Faith, and foundation of the Catholicke Religi- on: and saith, They that disturbe or diminish that primacy, seeke to cut off the very head of the Faith, and to dissolue the state of the whole body, and of all the members.

This

*Pius 4. Hist.*  
*some. Trad. lib. 8.*  
pag. 745.

*Be Har. de eccles.*  
*militant. lib. 3.*  
l. 2. c. nostra au-  
tem sententia.  
See *Triplacet nono*  
pag. 41, 42.  
Printed 1609.

## S. 4.

This primacy is practised in the popes challenged  
gouernment ouer the Church of the whole world. For  
as Matrimony is contracted betwixt a prelate and his  
particular Church (by his election and consecration) so  
betwixt the pope and the Vniuersall Church. Thus if  
the pope be the generall bridegroom ( *sponsus* ) and  
Rome the generall bride ( *sponsa* ) then they two are  
the common parents of all Christians, so that none is to  
be accounted a Christian that hath not the pope for his  
father, and that Church for his mother. So saith *Capi-*  
*stranus* fol. 56 a. <sup>a</sup> *Thyriactemala*  
*lib. 2. c. 27.*  
*Aug. Triumph.*  
*q. 19. art. 1.*

A manifest error, for none of the Churches of the  
New Testament ( *Corinth, Galatia, Ephesus, Philippi,*  
*Colossus, Thessaly, Smirna, Pergamus, Thyatira, Sardis,*  
*Philadelphia, Laodicea, &c.* ) nor other Primitiue  
Churches following for many hundred yeares, were a-  
ny way dependant vpon Rome or her Bishop: but were  
built vpon the foundation of the Apostles and Prophets *Eph. 2. 20.*  
(in generall) Iesus Christ himselfe being the chiefe cor-  
ner stone: and by that meanes, were no more strangers  
and forrainers: but fellow-Citizens with the Saints,  
and of the household of God, *Ephes. 2. 19, 20.* They did  
not acknowledge Rome their mother, but their sister:  
not the roote, but a particular branch of the Church:  
such a one as equally with the rest, did partake of the  
root and fatnesse of the Oliue tree, *Rom. 11. 17.* And to *Rom. 11. 18,*  
*20, 31, 32.*  
the Roman Church was written directly this proph-  
eticall Caueat, *Boast not against the branches: but if thou*  
*boast, thou bearest not the root, but the roote thee. Bee not*  
*high minded, but feare: for if God spared not the naturall*  
*branches, take heed lest he also spare not thee: if thou con-*  
*tinue not in his goodnesse, thou shalt also be cut off.*

This shewes (1) that Rome is but a branch, not the  
root of the vniuersall Church: (2) that it may be cut  
off, and yet other Churches stand and flourish, being  
vnited

Baronius an. 45.  
n. 18. Bellar. de  
Rom. pont. lib. 2.  
c. 1. & lib. 3.  
cap. 13.

Ribera in Apoc.  
14. n. 27. & seq.  
Viegas in Apoc.  
17. comment. 1.  
sec. 3.  
Suarez lib. 5.  
c. 7. n. 11.

Of this point,  
see the glori-

ous Panegyric Oration of Innocentius 3. calling himselfe the Spouse of the Church, and magnifying the largenesse, dignity, wealth and dowry of his Bride: apud Vferium De ecclesiarum successionibus & statu cap. 9. initio pag. 259. See also B. Carlson. Consens contr. 2. de ecclesia cap. 1. pag. 156. and D. Field of the Church lib. 5. cap. 41. pag. 167. where he answereth Bellarmine arg. libri 2. de Rom. pont. cap. 31. Ex nominibus quo Romano Pontifici tribui solent.

vnited to the common root: and therefore are independent vpon the Church of Rome. And it is plaine that the mysticall Babylon (mother of Abominations, drunken with the blood of the Saints and Martyrs, Reuel. 17. 5. 6.) is the very City of Rome, built vpon seuen mountaines (verse 9.) and raigning ouer the Kings of the earth, (verse 18.) to plaine, that that the Iesuites cannot, doe not deny it, our Rhemists say it was Rome vnder Nero, &c. but later Iesuites, Ribera, and Viegas, & Suarez confesse it must needs be Rome, towards the end of the world, wherein Antichrist shall sit, make haucke of the Church, and be finally destroyed.

#### CHAP. 5. §. 5.

II. As the Pope challengeth a superiority ouer all Christians so much more particularly ouer all the Clergy; who must all deriue their, both Orders and Iurisdiction from him, as from the vniuersall Pastor of the Church, in whom all power of Orders and Iurisdiction originally resideth: So that Bishops pay to the Pope great summes of money for their ceremonies at their entrance, and Priests also their first fruites and yearly tenths, with other payments to fill the Popes Cofers, by exhausting Christian Kingdomes: and all Bishops and Priests become the popes subiects, exempted from the Iurisdiction, Lawes and penalties of the Princes in whose Countries they liue, both their persons, goods, and lands: which is a double iniury to Christian Princes and Common-wealthes. First, that the Princes and State haue no dominion ouer the persons or bodies of the Clergy, or ouer Monkes, Fryars, Nunnas, or other Regulars

Regulars or Votaries; they cannot be punished by the Kings lawes, be they adulterers murderers, robbers, traitors, or tainted with other villanies, except the popes officers will degrade them & make the seculars. Which was the Controuercy betwixt King *Henry* the second, and *Thomas Becket*, Archbishop of *Canterbury*, who would not yeeld the King any authority to punish Clergy malefactors, as being none of his subiects. Secondly, that the Princes and State haue no aide, subsidies, or reuenues out of the goods or lands of Church-men or Abbies: whereas the goods or lands of such men may arise to a quarter or a third part of the whole Realme: yea, and they continually increase from Age to Age, by gifts, bequests, and purchases, and are neuer alienated; to the great impairing of publicke reuenues and publicke force. For which the *Venetians* and other Commonwealthes haue been compelled to make Lawes of restraint, lest they should in time be swallowed vp by the Clergy.

Read this whole story in our Chronicles, especially in *Speeds*.

This is against Diuinity, equity, and antiquity; Christ was not exempted from the Magistrates power: he acknowledged *Pilat* to haue power to crucify him, & power to release him; euen lawfull power giuen him from aboue. He payed tribute to *Cæsar* for himselfe and his. Saint *Paul* acknowledged *Cæsar* to be his lawfull iudge; And taught all men (both for conscience sake, and in equity for the good we receiue from the Magistrates) to be subiect to the ciuill Magistrates that beare the sword. Saint *Peter* doth the like. Saint *Bernard* writing to a Bishop, telshim he is not exempted from temporall subiection to Princes; he that excepts him deceiues him.

*John* 19. 10, 11

*Mat.* 17. end.

*Act.* 25. 10.

*Rom.* 13. 1. &c.

*1 Pet.* 2. 13.

*Bernard* epist.

ad *Episcopum*

*Senonesem*.

*Omnis anima,*

*tum vestra, quia*

*vos excipit & qui*

*tenet excipere,*

*tenet decipere.*

Father *Paul* of *Venice* in his *Considerations* vpon the censure of Pope *Paul* 5. pag. 39. shewes how the Exemptions of the Clergy, came in peece-meale by the priuiledges of Princes, and not *iure diuino*.

*Anno domini* 315. *Constantine* the great, exempted their

their



their persons from publicke and Court seruices. And *Constant* and *Constance* his sonnes added their exemption from illiberall or sordid actions, and from Impositions.

308 *Valens* and *Gracianus*. 400 *Arcadius* and *Honorius*. 420 *Honorius* and *Theodosius* 2. &c. put the tryall of the Clergy to the Bishop, if both parties were willing; otherwise to the secular Magistrate: which was confirmed by *Gracianus* also, anno 460. and by *Leo*.

560 *Iustinian* put the Clergy in ciuill causes to the Bishop, and in criminall to the secular Iudge.

630 *Heraclius* exempted the Clergy both in ciuill and criminall causes, from the secular Magistrate; yett euer reseruing entire the Princes immediate Deputies and substitutes.

But the popes in following Ages challenged these priuiledges as due to them by diuine right, and abused these Emperours bountifulnesse, to their great disturbance and dishonour. And in these last Ages wherein priests and Iesuites are so busie with State matters, to the great disquiet and danger of Princes, making Religion a Maske to couer and closely conuey treasons and rebellions: these exemptions and priuiledges are not tollerable.

§. 6.

III. The Popes authority staies not here, in the general Fatherhood of the Church, or dominion ouer the Clergy, exempting from the secular powers. These are but staies to an higher ascent. In the first and best times of the Church, the gaining of soules to God, was the principall end, and wealth a poore inferiour meanes to maintaine them (selling their lands to relieue the poore Christians, *Acts* 2. 45 and 4. 34, &c.) Now (it seemes) greatnesse and wealth are the chiefe ends and a shew of Religion is a meanes to get them. Christs kingdome was not of this world; (*Iohn* 18. 36.) The Popes is:

Doctor

Doctor *Sanders* calls it, The visible Monarchy of the Church, a Monarchy ouertopping all other, yea practising to depose, dispose transpose all other Christian Potentates, as shall seeme good to the Pope to giue *Henries* Empire to *Rodulph*, sending to him a Diadem with this Inscription, *Petra dedit Petro, Petrus Dedit ma Rodulpho*: authorizing him (like *Zimri*) to kill his Master, and raigne in his stead. To giue *England* from King *Iohn* to *Philip* of *France*: our *Henry* the eighth, his Kingdome to whosoever could take it by force: *Queene Elizabeth* to the King of *Spaine*: to omit many others.

*Sanderi libri de visibili monarchia.*

Pope *Cicestinus* crowned *Henry* 6 and his Empresse, with both his feet; and cast off his with one. An Emperours Crowne is but the popes football. *Gregory* 7, made *Henry* 4. attend bare-footed foure dayes in Winter before his gates. *Alexander* 3, trode vpon *Fredericke Barbaras* necke, reciting the verse of the *Psalm*, 91. 13. *Thou shalt treade vpon the Lyon and the Adder, The yong Lyon and the Dragon shalt thou trample vnder thy feet.* These things the world cryed shame vpon, and *Bellarmino* blusheth at some of them, and laboureth to weaken the credit of the Reporters: but our Bishop *Andrewes* reckons aboue 20 Authors of diuers Nations reporting them.

See *Tortura Torti* pag. 264. & 262. *Baronius* approved not *Alexander* 3. as *Baronius* 1177. for he thought the story not true: But *Cicestinus* saith he commends and defends. *B. Andrews* in *Tortura Torti* pag 263.

Christ would not diuide Inheritances amongst brethren as a thing that belonged not vnto him, *Luke* 12. 14. The Pope (Christs pretended Vicar) will. He will giue all the *East Indies* to the *Portugall* and all the *West* to the *Spaniard*: and other Kingdomes at his pleasure: with as ample right as he challenged, that tempted Christ *Luke* 4 6.

As this is an vsupportable mischiefe, so the meanes to effect it is as euill or worse. When people must be so strangely and strongly deluded, and inebriated with false opinions, as to drinke downe poyson instead of wholesome doctrine, to breake Gods absolute, manifest, and

and holy lawes at the popes commandement: that if the pope take offence, excommunicate the King, (say he doth and can absolue them from their oath) of allegiance, and all obedience to their King the Lords annointed, and bid them take armes against him, and root him out: they ought rather to obey the pope, then God. Holy *David*, having *Saul* at aduantage (a wicked King, forsaken of God, and one that furiously sought *Dauids* death) yet would not touch him himselfe, nor suffer him to be hurt by any other, because he was still the Lords annointed. *1 Sam. 24. 4 5, 6, 7. and 26. 11, 12.* Saint *Paul* and Saint *Peter* taught Christians subiection euen to heathen Emperours, persecutors of the Church (for such they were at that time) *Rom. 13. 1. &c. 1 Pet. 2. 13.* The pope is farre from *Dauids*, *Pauls*, *Peters* spirit. Our Saint *Peter* of *Jerusalem* commanded, Be subiect to the King as supreme, for so is the will of God, *1 Pet. 2. 13, 15.* but your *Peter* of *Rome* commands the contrary: Be not subiect to the King as supreme, for this is the will of Christs Vicar. Yea (saith our Saint *Peter*, *2b. (verse 19, 20, 21.)* *Be subiect to your Masters, though they be euill and froward, and for conscience sake to God suffer wrongfully, as Christ did, for that is acceptable to God:* but your *Peter* of *Rome* saith, *Rebell against Princes whom I iudge euill and froward, and for conscience sake (doe against all conscience, religion and common honesty) worke treasons, insurrections, massacres, for that is acceptable to God.* What new, incredible, abhominable doctrine is this, that rebellions, treasons, and massacres of Princes and people, differing from the pope in some points of Religion, are meritorious acts, and highly pleasing to God? That dethroning Princes, adiudging their Kingdomes to strangers, filling the world with periuries, rebellions, warres, treasons, inuasions, dashing kingdomes against kingdomes, bringing in a Chaos of confusions, and the face of hell into the Christian world: that all these are workes of piety and religion? and

and poore bewitched people must so beleue, and so practise? *Tantum Religio potuit suadere malorum!* If Lucretius. this be religion, men had need write Apologies (books of excuse and defence) for Religion: which hath beene and should be the greatest blessing of the world, the powerfulllest meanes and strongest bond of loue, peace, comfort, and happinesse: lest it now be held the most turbulent suspicious, seditious engine to vndermine and ouerthrow, all loue, peace, comfort, happinesse, and become the greatest plague of the world. Of these things here briefly; of this point I shall speake more fully in siter place.

## S. 7.

III. A fourth great policy, whereby the Pope gay-  
neth to himselfe sure friends and great meanes, is his  
assumed power to dissolue or dispence with oathes,  
bonds, promises, or leagues. An vn sufferable sinne, but  
very profitable to him. For when Princes or great  
men are driuen in their estates to hard conditions or  
extremities or desirous for their profit to take some  
great aduantage by breaking their oathes: they haue  
no other meanes to saue their honour and credit with  
the world, then to alledge the warrantie of the popes  
holy authority: which authority they are tyed, after-  
wards, most firmly to maintaine. Thus the politicke  
pope, and they whom he fauoureth, thrue in honour,  
wealth and strength, by blinding the world with this  
vniust vsurped practise, to the inestimable preiudice of  
the wronged party, and of all other whom the pope af-  
fecteth not, whose waightiest actions, resolutions,  
leagues and contracts, are made nothing worth; or on-  
ly are in force till the pope list to dissolue them. He can  
bind and lose at his pleasure: as our Saint Peter by the  
Keyes of heauen could binde and vnbinde sinnes: so  
your Peter of Rome, (by the Keyes of Hell, it seemes)  
can binde and vnbinde, lawes and oathes, be they neuer

See B. Andrews  
Ad Tortum Re-  
pansio. pag 55.

See examples  
of these here-  
after, cap.

so good, holy, and diuine: yea lawes and oathes as easily as sinnes against lawes and oathes. And thus the most solemne oathes for leagues and lawes, taken vpon men, *sub Deo teste sub Deo vindice*, ordained to be the soveraigne instruments of iustice and security amongst men, and the strongest bonds of conscience: are now made delusions of good men, instruments of deceit and mischief intollerable; snares to entrappe the well-meaning, to maintaine the deceitfull wrong doer, and to uphold the popes own grear nesse, with most shameful blemishes of Christian Religion. Lawes, oathes, vows, are soluble and salable at *Rome*: men are no more to be trusted with them, then without them; they that are on the popes side need not sticke at sinne, breach of vows, or perjuries: he can dissolve all, and cut asunder all the bonds and sinnes of humane peace, security and society, lawes, oathes, vows, leagues and tyalls whatsoeuer.

## §. 8.

Hist. conc. Trent.  
lib. 1. pag. 70. &  
lib. 8. pag. 791.

V. No lesse sinfull, and no lesse profitable to the pope are Matrimoniall dispensations and sentences of diuorce, as well granted as denyed. When great Princes are sheltered with the name of the *Vicar of Christ*, to contract some incestuous marriage, or dissolve one, to contract with another, to vnite some Territory to their owne, or to drowne the titles of other pretenders, or make some other strait alliance: those Princes are now to defend that authority without which their actions would be condemned: yea also their children and posterity must be fast friends vnto the pope, lest they endanger their owne legitimation, their state and dignity. For vniting of Territories, *Charles the 8, King of France* made great vse of the popes dispensing power. He had taken the daughter of *Maximilian* (King of *Romans*) for his tuture wife; but afterwards for desire of the Duchy of *Britany*, he solicited to marry *Anne* the

Annals Elizab.  
Camden. Apparat.  
lib. pag. 2.



the heire of *Britanie*, though she was betrothed, yea, and already married to *Maximilian* by his Proxy, or Proctor *Wolfgangus*, *Poleme* of *Austrich* openly in the Church. A double iniury to *Maximilian*, to haue her taken from him whom he accounted his wife, and to haue his daughter sent home againe, who had been many yeeres Queene of *France*. But this could the Pope doe. *Philip Cominius* reports it, *lib. 7. cap 3.* adding, whether these things agree with the lawes of holy Church, or no, let others iudge. Some Doctors of Divinity said, yea, and many nay. But the issues of these Ladies were very vnfortunate, and many calamities proceeded from these marriages, as he there reports. Yet the pope dispensed with all this, partly to bind the *French* vnto him, and partly to bridle the Emperour, whom he would not haue grow too great, by addition of *Britany* to his State. Besides, he needed not much care for this present Emperour *Maximilian*, a poore prince, full of affaires, and of small credit. Yea *Maximilian* himselfe afterwards affected the popedome, as *Gnicciardine* reporterh. But come we to the affaires of our owne Nation.

Pope *Julius* the 2. gaue a dispensation, that King *Henry* the 8. of *England*, might marry *Katherine*, the wife of his brother *Arthur*, deceased. A marriage plainly condemned by the Scriptures, *Leu. 18. 16. and 20. 21. and Mat. 24. 2. 4.* and by many learned Vniuersities. Afterwards pope *Clement* the 7. at *Henries* sute sent Cardinall *Campeggio* into *England*, framing a Brieft to dissolve the Kings said marriage with *Katherine* (to be published when some few proofes were passed, which he was sure would easily be made) and to giue liberty to the King to marry another: This, anno 1524. but anno 1529. The pope thinking it better to ioyne with the Emperour (who was sonne to *Katherines* sister) sent another Nuncio to *Campeggio*, with order to burne the Brecfe, and to proceed slowly in the cause.

*Hist. concil. Trid.*  
*lib. 1. pag. 68.*

For the pope ment to apply himselfe to his best advantages, but the King espying their iugling, finally banished the popes authority out of *England*.

*Annals* ibid. pre.  
par. pag. A. 3.  
*Latin Apparat.*  
p. xy.

But *Queene Mary*, the daughter of *Henry*, by the said marriage of *Katherine*, perswaded her selfe that all the right that she had to the Kingdome of *England*, was vpholden by no other meanes then by the power of the pope, whose dispensation made that marriage lawfull, and gaue sentence of her side, after her father had declared her illegitimate, and therefore she was bound to cleave strongly to the Pope.

Also *Charles* the 5. Emperour, procured a marriage betwixt *Philip* his sonne of *Spaine*, and *Mary*, *Queene of England*, by a dispensation of pope *Iulius* the 3. because they were allied in the third degree: and that *Charles* himselfe had contracted to marry her, being then vnder age for time to come.

*Ibid.* pag. 5. sed  
*Latin.* pag. 4.

After her death, King *Philip* desirous to keepe *England*, treated seriously of a marriage with *Queen Elizabeth* (his late wiues sister) with promise to obtaine a speciall dispensation from the pope. Which, the King of *France* (tearing it would be granted by the pope) laboured secretly to hinder, but the hindrance of the marriage was from *Queene Elizabeth* her selfe.

Relation of  
Religion in  
the West.  
pag. 34. & 27.  
See the whole  
Tract. pag. 25.  
& seq.

By such dispensations from the pope, marriages in the house of *Austria* haue been so neere, that they remaine still as brethren, all of one family, and as armes of the selfe same body. Keeping their dominions vnited still together without distraction. *Philip* the second of *Spaine*, might call the Archduke *Albert*, both brother, cozen, nephew, and sonne; being vncle to himselfe, cozen german to his father, husband to his sister, and father to his wife.

Such marriages (made lawfull onely by the pope, dispensing with the Law of God) must needs binde both the parties and issue thereof to be firme to the Papacy, and to maintaine that authority, by which themselves stand

stand maintained and honoured. So searched<sup>ing</sup> and penetrant is that Sea of *Rome* to strengthen it selfe more by vnlawfull marriages of other men, then euer Prince yet could doe, by the most lawfull marriage of his owne. And thus the Pope, by some one act, ties vnto himselfe the fauour of many friends, and many generations. Yet may this be thought fit onely for blinded or ill-minded Princes; The well-sighted or well-minded, need no such cloake, nor will make vse of any such, for any otherwise vniustifiable courses. But if they through their owne ignorance, or their Ancestors vniust proiects, haue been inuolued in such nets as their conscience now mislikes: they may (after our King *Henries* example) by Gods booke and the counsell of godly, wise, and learned men, alter their courses, abolish his authority that alters Gods Lawes, or deludes them: and establish their state by more sound meanes. *Humanum est errare, perseuerare diabolicum.*

## §. 9

VI. Other dispensations, for diuers things hurtfull to the Church, States, and People, but very profitable to the Pope and Court of *Rome*, are ordinary. About which one *Iohannes Verdun* spake freely and iudiciously in the Councell of *Trent*. Dispensations (saith he) are accounted dis-obligations from the Law, but Gods Law is perpetuall and remaineth inuiolable for euer. The Pope is not Lord, and the Church his seruant, to bestow fauours. as a master vpon his seruants. Hee is but a seruant (at the best) to him who is Spouse of the Church: neither can he by dispensing vnbinde any that is bound; but onely declare to him that is not bound, that he is exempted from the Law. Indeed, humane Lawes. through the imperfection of the Law-makers, and Cases not foreseene may admit dispensations in sundry occurrences; as exceptions from the generall Law, where it may be iustly thought, the Law-

See *Verduns* discourse, anno 1563. *Menſe.*  
*Febr. in hist. conc.*  
*Trid. lib. 7. pag.*  
*676.*  
See *Tortura*  
*Torti. pag. 37.*

makers would haue made exceptions if they had fore-seene those Cases: but where God is the Law-giuer ( from whom nothing is concealed, and by whom no accident is not fore-scene) the Law can haue no exception, but all his Law is equity it selfe, perpetuall and immutable.

Hist. conc. Trid.  
lib. 4. pag. 321.

The King of France (anno 1551.) in a Printed Manifest, published to his subiects, that they were not to regard the Popes dispensations, which were not able to secure the conscience, and are nothing but a shadow cast before the eyes of men, which cannot hide the truth from God.

Euen in mens lawes, *Dispensationes sunt legum vulnera*, Dispensations are deepe wounds: In Gods Lawes deadly wounds, both to the lawes, and to the dispenser. for lawes often wounded, haue little life left in them; and he that wounds them hath little feeling of conscience. *Christ came not to dissolue the Law, but to fulfill it*, (*Matth. 5. 17.*) the Pope comes not to fulfill the lawes but to dissolue them. He vnbinds subiects oathes to Princes: yea, bindes subiects with oathes against Princes: both against Gods Law: binding where he should loose, loosing where he should binde, as Antigod, and Antichrist. He bindes his Catholickes for a time; while they want strength they shall not stirre: getting strength, then they are loosed, then stirre, kill, and massacre.

Thus Gregory the 13. interprets the Bull of *Pius* the 5. And thus Princes of the old Christian faith, that they liue and reigne, are beholden to the Catholickes of the new stampe, not for their faith, but for their weakness. And with other Lawes, Constitutions, Councils, and Ordinances, he playeth fast and loose as he list. Take for example that which is written in the end of the history of the Councell of *Trent*. When much debating had beene betweene the Pope and the Cardinals, whether his Holinesse should confirme the Councell or

Hist. conc. Trent.  
lib. 8. pag. 815.

no: because through the importunity of Princes, and some learned Divines, many Decrees had passed for reformat on of diuers things, whereby the dignity and profits of the Papacy and Court of *Rome* would bee much impaired: at last Cardinall *Amulius* told the pope, Since he could not possibly auoyd the calling and celebrating of the Councell, so much desired by the clamour of the world, he must now either quickly confirme it to satisfie the world, or else Princes and States would vse other meanes by nationall Councells, or by another generall Councell to satisfie themselves. But now by confirming all, and giuing as much quicke execution as was possible, the pope might stay and quiet the humour of the world for the present: and afterwards by vn sensible and vnresistable degrees, by his dispensations he might bring all to the same estate, wherein it was before; without seeming to violate the decrees of the Councell, and this policy tooke effect; and so both frustrate the good reformation intended by the Decrees, and also gulled the world and all the Princes and Prelates paines, and turned all to the profit of the Pope, his Court, and Cardinalls. Whereby it plainly appears, The popes faction aymeth not at the good of the Church, or Christian Common-wealthes, but onely at their owne wealth and greatnesse, and hereby appears also the great power and iniquity of the Popes dispensations.

*Antiquus.* Whatsoever they aime at: I am resolved that many of these things cannot be of God; they are certainly the faults of men, and abuses practised vnder colour of Religion. I cannot, I will not defend them. But I doe much wonder, how, not being of God, they should be so generally receiued, beleeued to be of God, and so long continued, and not rather long since driuen out of the world by Princes and People.



*Antiquissimus.* Sir, if ye knew and considered the policies and power, which haue been vsed, to bring them in and maintaine them, your wonder would cease.

*Antiquus.* I pray you make me acquainted with them.

*Antiquissimus.* Some of the principall and most obuious, I will: but my wit cannot fould the bottom. lesse depth of the Mystery of Iniquity.

*Antiquus.* A taste thereof shall content me.

### CHAP. 6.

#### Of policies to maintaine the Popes Princedome and Wealth.

- 1 Deprining men of the light of the Scriptures. And 2 of their ordinary preachings, and setting up ambulatory Monkes and Fryars, to preach without controule of Church Ministers and Officers. 3 Schoolemens too much subtilty and Philosophy, darkning and corrupting Diuinity. 4 Iesuites, their originall noyed, their Seminaries, their Emissions, faculties, insinuations, and imployments. 5 Cardinals. 6 Prouision for men and women of all sorts, by Monasteries, &c. 7 Auricular confession. 8 Other policies to gather wealth. 9 Purgatory, a rich thing. 10 So are Indulgences or Pardons. 11 Iubiles. 12 Corruptions of doctrine, touching merits and Iustification, &c. 13 Things hallowed by the Pope. 14 Extraordinary exactions.

### S. 1.



He Popes principall meanes to make the people his owne, were 1 to keepe the Diuine Scriptures from them, by which else they might discerne his vniustifiable policies. For Gods Word is the light and lanthorne of Christians, which

which S. *Paul* would haue to dwell plentifully among them, *Col. 3. 16.* and S. *Peter* would haue Babes in Christ to desire the sincere milke of the Word, that they may grow thereby, *1 Pet. 2. 2.* which is able to make them wise in the points of faith, *1 Tim. 3. 15.* and perfectly furnished vnto all good workes, *verse 17.* S. *Chrysostome* (as doe many other Fathers also) exhorts all people (Lay-men especially, Tradesmen, Carpenters, &c.) to get them Bibles more carefully then any other tooles of their occupation: and the more they dealt in the world, and met with temptations, *examples*, and occasions of sinne, so much more carefully to reade the Scriptures, for direction and armour against them. Christ himselve commandeth, *Search the Scriptures,* (*Ioh. 5. 39.*) and saith, (*Matth. 22. 29.*) *Doe ye not erre not knowing the Scriptures?* So that, herein They are *Anti-Pauls* and *Peters*, *Anti-chrysostomes*, and *Anti-Christis*, that teach and praïse the contrary: hiding the light of Gods Word vnder their Latin bushels, from the vnlatined people in Gods house; yea, and from the Latined too, vnder great penalties, except they be licensed. Surely as this is a meanes to obscure the truth, and lead men as Capriues blind-fold whether they list \*; *2 Tim. 3. 16.* so it is a signe, they loue not the truth, but are euill men and hate the light, lest their deeds should be reprov'd, *Ioh. 3. 20.*

*Chrysost. serm. 2.  
de Lazaro.*

*Matth. 5. 15.*

S. 2.

But it was not sufficient to take from men the true light, except there be added also a false light, to misguide them; for mens mindes being naturally desirous of knowledge, and giuen to deuotion, must haue that hunger satisfied and quieted either by truth or appearance. Their second policy was therefore; 1 To put downe the ordinary Pastors and Preachers, or to take a course that they are discouraged, disabled, grow vnlearned and vnfit to preach: and set vp others. For

*1 Tim. 5. Tit. 1. 5.* Saint Paul appointed Bishops to ordaine Presbyters  
 \* in every City and Towne, to wit such as dwell a-  
 mong the people, might best know the wants, sinnes,  
 capacities of their owne people; and apply their tea-  
 ching the best way to informe, reforme, and winne  
 them: and such as being fixed in their places might  
 best be called to account by the Bishop, either for life or  
 doctrine.

See Tit. 5, 6, 7,  
 etc.

1 Tim. 3, 2, etc.  
 and 5, 22.

Acts 20, 17, 18.

This was Gods excellent meanes to preserve sound doctrine and sincere holy lives of Ministers.

But when the Popes ambition and couetousnesse grew so great, that they were not content with Christs heavenly Kingdome, but would super-adde vnto it an earthly kingdome, and make of Christs militant Church, and Church triumphant vpon earth, a visible Church Monarchy (as Doctor Sanders entitles it) ouer-topping all other Kingdomes of ciuill Princes, Kings and Emperours: and draw out of all Countries the Wealth and Treasure of the world to maintaine it: Then the Ministers and Preachers of Christs ordaining, would not serue their turne, but would rather oppose. And therefore it was the popes best policy to disgrace and disable them: and to finde out and set vp others fitter for their purpose, to preach in all places of the world, by the authority and priuiledge of the Popes onely, and wholly exempted from the Bishops iurisdic-tions, and from all controule of other Ministers or Of-ficers whatsoeuer. So that these new Preachers meere-ly depending vpon the pope, and maintained by him, might answerably maintaine him, vphold his authori-ty and all his proceedings, with the disgrace and bea-ting downe of all his or their aduersaries.

S. 2.  
 See Hist. concil.  
 Trent lib. 2. pag.  
 167. 169. 170.  
 and 1546. & lib.  
 1. pag. 321.

This course was found to be very hurtfull to the Church, and was complained of by many learned men in the following Ages: and in the late Councell of Trent, Reformation thereof was very earnestly called for

for by many Bishops, especially the *Spanish*; as a thing that utterly abolished the Apostles Institution, and the holy Fathers practise, & took away the Bishops office, and was the cause why all things were out of order, and so had growne by degrees from bad to worse for three hundred yeeres. Neither was it possible to amend them, while these ambulatory Monkes and Fryars did so swarme in the world, with priuiledge to preach where and what they list, against the Bishops willes.

Vpon such great and frequent complaints in *Trent*, *Ibid. pag. 170.* the pope and Cardinals at *Rome*, tooke the matter into their consideration: and they quickly saw, that if these exemptions and priuiledges of preaching Monkes and Fryers were taken away, the popes authority would decay. For it was a cleare case, that after the six hundredth yeare, the primacy of the Apostolicke See, had beene upheld by the Benedictine Monkes exempted, and after by the Congregations of *Clunis* and *Cistercium*, and other Monasticall Assemblies, vntill the Mendicant Fryars arose, by whom it had beene maintained till that time. And therefore to take away those priuiledges, were directly to oppugne the Papacy, with a manifest depression of the Court of *Rome*.

These motions therefore were by all possible meanes to be silenced.

Note (by the way) something of the Monkes here named, and the Ages they liued in. *Tritemius* writes that of the *Benedictines* there were before the Councell of *Constance*, 15000 Religious houses: and that out of this order, there had beene taken of Popes, eightene; Cardinals, one hundred and eighty; Archbishops, one thousand, one hundred sixty foure; Bishops, three thousand five hundred and twelue; by which you may gesse at the multitudes, power, estimation, and authority that this order had in the world.

S. 3.  
*Tritem. de viris  
illustr. ord. Bene-  
dictini lib. 1.  
cap. 2. & 5.*

*Azor. instit. mo.  
rel. lib. 12. c. 21.*

*Azorius* saith, when this order grew slacke and swarued from their first rule; the *Cluniacenses* arose out of them, *an. 913*. And the *Cistercienses*, *anno 1198*. And these were they that upheld the Papacy so notably in those middle times of darkenesse, when all Learning, both Diuine and Humane (yea, and almost all goodnesse) was decayed out of the world: and ignorant men were apt to beleue any thing, and take it for currant and authentically, which their seeming-holy Churchmen taught, being no way able to examine the truth thereof.

S. 4.

*Legend Aur. Iacobus de Voragine in vita Domini. c. 6.*

Also in *vita Domini*, addita *Lipomano De historia Sanctorum*. These things (they say) were made knowne to diuers deuout Monkes by Visions or Reuelations: whereof *Iacobus de Voragine* Bishop of *Genoa*, reciteth some. In *legenda S. Domini*,

But in succeeding times, when the worlds eyes were better opened, and the opposers of the Papacy (specially, the *Waldenses*, or *Albigenses*) grew to greater numbers and strength: *Innocent. 3.* hit vpon better meanes against them: by the two orders of begging Fryers, newly deuised by *S. Dominick* and *Francis*. There is a wicked and prophane story (which I thought, the learned of this Age had beene ashamed of, but that I find it new written againe by *Costerus* the Iesuite, in the Preface of his Institutions) how that Iesus Christ was in a great chafe that the *Albigenses* increased so fast and seemed to overcome the world so that he said he would presently destroy the world. But the holy Virgin his Mother, prayed him to be patient a while, that she might first send two men into the world, *S. Dominicke* and *S. Francis*; and if they could overcome them, all should be well: if not, then let him take his pleasure.

They write also that *Dominicus* hauing deuised a new order against Heretickes, better then any former, came to pope *Innocent 3.* to haue it confirmed. The pope in some suspence, whether to grant or deny it, one night saw in his dream, the great church of *Lateran* shrinking in his ioynts, and ready to sinke to the earth: whereat affrighted, he thought he saw *Dominick* presently come, and hold it vp with his shoulders. Vpon which vision he confirmed his new order. Thus writes *Vincentius* in



in *Speculo hstor.* Antoninus, Theodoricus, Bertrandus, Bonau. de vita  
*Baptista Mantuanus.* But Bonaventure saith It was Saint Francis cap. 3.  
 Francis that held vp the Church. See Bishop Vsher, in fine apud Li-  
*De successu Ecclesie* cap 9. § 9 10. *pomanum.*

Howsoever, it is certaine they that wrote, and they that beleueed these stories, had a strong conceit that these two Orders were — *magna spes altera Roma*, Strong successiue props to vphold the Maiesty of the Papacy

And so they were, many wayes: 1 by their multitude, for they quickly spread ouer the face of the earth (some say, as thicke as the Locusts darkning the ayre, *Reuel. 9* or) as *Chawcer* saith, as thicke as mores in the Sunne Beame.

*Chawcer* in the wife of Bathes tale.

2 By their credit and estimation among the people, for they were receiued and admired as most holy men, vowing pouerty, forswearing riches, lands, or other worldly goods for Christs sake, contented with their Houses, Gardens, and Orchards, liuing on Almes, begged or brought to them, simply cloathed, with ropes for their girdles: and preaching very diligently in all places, specially quaint Tales, and Legends delighting the people. But the sense of their credit made them vntolerably audacious, in vilifying all ordinary Ministers of the Gospell, creeping into, and vsurping their Offices; and magnifying themselves, as the onely men of Gods priuy Councell, full of inspirations and Reuelations: they onely knew how to distinguish (*lepram à lepra*) one sinne from another, how to open hard and knotty questions, resolue all doubts, giue true penance and absolution, &c. And they kept bookes of the names of all their Clients that chose them to be their Confessors and counsellours, and by such deuises drew infinite store of people, and much wealth after them, whereby they built very stately houses like Kings Palaces; and professing pouerty, abounded with all wealth and superfluity; and so robbed the ordinary Ministers

See these things at large in *Mat. Paris.* pag 404. and 673.  
 And in B. V. Vsher *De Eccle.* cap. 9. § 14. & seq.

of:

of their maintenance, and brought them into such contempt and pouerty, that they made grieuous complaints thereof to the Emperour, Pope and Cardinals, in which complaints some Bishops ioyned with them. Yea, the famous Vniuersity of *Paris* complained to the Popes of their wrongs also, but all in vaine; for the pope fauoured the Fryers, and curbed the Vniuersities priuiledges.

S. 5.  
See V<sup>o</sup> I<sup>o</sup> Crabi-  
dem.

During this contention at *Paris*, The Fryers forged a new Gospell (fitter it seemes, for their purpose then Christs Gospell) and called it the Gospell of the Holy Ghost, and the euerlasting Gospell, *Evangelium aeternum*; labouring to make men belecue it was more perfect, better, and worthier then the Gospell of Christ, as the Sunne was more perfect then the Moone, and the kernell of a Nut better then the shell; and that Christs Gospell should then cease, and this should come in the roome of it and continue for euer. And this Gospell continued 55 yeares without any open reprehension of the Church of *Rome*, and at length was set forth to be openly read and expounded in the Vniuersity of *Paris*, anno 1255. But it was opposed by some *Parisian* Doctors, *Gulielmus de Sancto amore*, *Odo de Duaco*, *Nicholaus de Barro*, and *Christianus Belluacensis*, who wrote against it, and shewed the monstrous impieties and blasphemies of it. After much contention, finally the matter was brought before the pope, anno 1256. who (with aduice of his Cardinals) tooke order, that this Gospell and all the copies thereof, should be secretly burned, and not openly reprehended for disgracing their Orders: and also that the *Parisians* bookes written against it, should be publicly turned. The popes Decree for this purpose, is inserted in Bishop *Vishers* booke, *De successione Ecclesiarum*, cap. 9. §. 28. Where also the whole story is set downe somewhat largely, collected out of many approued Historians there cited, *ibid.* §. 20. & seq.

By

By this story appeareth the little conscience these seeming holy Fryers made of the truth of their teaching, or of corrupting Gods Word or abrogating it, or of teaching any thing that might serue for their purpose.

And these were the worthy men, whom the Innocent pope made choyce of, to vphold (not Christs Church, but) the Papacy: authorizing them to preach where and what they list, without controule of any man, for the maintenance thereof.

3 And not onely to preach, but to exercise the authority and power of a most cruell Inquisition, yea made them the chiefe Inquisitors to search out and deliuer vp to death, all those that gaine-said and withstood without yeelding vnto the Doctrine and government of the Pope, although otherwise they liued neuer so holily, iustly, and quietly; which bloody office they executed with all diligence and cruelty.

*Hos prosterma-  
mus, deleamus*  
*said Dominica*  
*to Francis. in*  
*visa Dominici.*

§. 3.

4 About the same time also, and out of their Schoole, arose another Euill of vnprofitable and idle Sententiaries, Questionists, Summists, Quodlibetists, and such like: fit men to corrupt the simplicity of the Gospell, and fill mens heads with darke, thorny, and brawling disputes, to languish about questions, and strife of words, and by too much subtilty, making plaine things obscure; losing the pith, marrow, and kernell of true Theology: and bringing true sauing knowledge of good life to prophane and vaine ianglings, and oppositions of science falsely so called. For now was Theology made conformable to their rules of Philosophy, and must haue no other sense then their fore-conceiued opinions allowed it: and all other senses must be shifted of by subtile distinctions.

*1 Tim. 6. 4.*

*2 Tim. 2. 23.*

*1 Tim. 6. 10.*

The Schoolemen (saith *Lodovicus Vives*) through ignorance of tongues, haue not onely marred and smoothe-

*Vives in his  
notes vpon  
S. Augustine de  
civ. Dei.*

<sup>a</sup> Lib. 3. cap. 31.

<sup>b</sup> Lib. 3. cap. 13.

<sup>c</sup> Lib. 19. c. 12.

<sup>d</sup> Lib. 11. c. 11.

<sup>e</sup> Lib. 14. cap. 13.

cap. 1. lib. 18.

cap. 1. lib. 20.

cap. 16. & lib. 21.

cap. 7.

As D. Rainolds

hath collected them in the Preface to his Conference with Mr. Hart, But these places are now purged out by *Index Expurg.* in the later Prints.

smothered <sup>a</sup> all other Arts, but <sup>b</sup> Divinity too: and haue <sup>c</sup> prophaned it with their curiosity, their vanity, their folly, their rashnesse in mouing and defining questions; As *Aristotelians* rather then Christians, and Heathen Philosophers, then Schollers of the holy Ghost.

#### S. 4.

When *M. Luther* had reproofed the great abuse of Pardons, anno 1517. and that so iustly, that shortly after, the Fathers of the *Trent* Councell, vtterly abolished the pardoners, as vntollerably scandalous to Christian people: and thereby iustified *Luthers* beginning and proceeding: *Ignatius Loyola*, a Spaniard, lately before a Courtier and a Souldier, and now disabled by a wound in one of his legges, thought vpon a better remedy against the enemies of the Popes soueraignty, then had been deuised before, and in the year 1521. began a new order of Iesuites; he obserued as he trauelled in many Countries and Vniuersities. such rules and orders as best fitted his purpose, and hauing ioyned ten other choice men to himselfe, came to *Rome*, anno 1540. to get his order confirmed by the Pope: and by means of Cardinall *Contarenus*, offered the forme of his new order to the Pope, wherein he had to the three vowes of other orders, super added a fourth vow, that the Iesuites should willingly and readily goe into any Countrey of Christians or Infidels, whethersoever the Pope would send them, for the affaires of Religion. This the Pope greatly liked saying it would proue a notable helpe to the afflicted state of the Church. Thus writes *Messaus* the Iesuite: and another Iesuite *Ribadineira* saith, God by singular prouidence sent *Ignatius*

*Concil. Trid. sess.*  
21. c. 9.

*Genebrard. lib. 4.*  
*cbion.*

*Poffet in. Bibl.*  
*select. lib. 1.*  
cap. 38.

*Messaus Iesuita.*  
lib. 2. c. 1. v. 11.  
*Ignatius Loyola.*

*Ribadineira. vir.*  
*Ignat. lib. 2. c. 18.*

us to helpe his Church now when it was ready to fall. They say Satan sent *Luther*, and God sent the Iesuites to withstand him: We say the contrary. But let it be iudged by the purport of their Doctrine, who came from God and who from the enemy. They that teach disloyalty and rebellion against Kings, and leade their people into Conspiracies and Treasons; against States and Kingdomes (to let all other points passe vntouched for the present) let them be branded for the Emissaries of Satan.

This order then was first confirmed by *Paul* 3. 1540 *Azor. Institut. moral. lib. 13. cap. 7.* and againe 1543. and by *Julius* 3. 1550. also by *Pius* 5. 1565. and 1571. and lastly by *Gregory* 13. 1584. as *Azorius* the Iesuit writeth, and sets downe the Confirmation at large.

But this order of Iesuites neuer came to the height till *Gregory* 13 his time, when *Claudius de Aquaviva*, was made their Generall. Then was a proiect laide to build Colledges and Seminaries to traine vp yong men, and make them fit instruments to maintaine the Papacy and *Romish* Church. To that end sundry choice men were brought from diuers Countries *Ioannes Azorius* from *Spaine*, *Iasper Gonzales* from *Portugall*, *Jacobus Tyrinus* from *France*, *Petrus Buseus* from *Austria*, *Antonius Guisannus* from vpper *Germany*, and *Stephannus Tugius* who remained at *Rome*. *Possevin. Bibl. select. h. 16. 39.*

All these, of extraordinary learning and experience, hauing bin *Gouernors* of Colledges or Schooles, a long time in their seuerall Countries. These were appointed by the Pope and *Aquaviva*, to consult of the best manner of trayning vp yong men in the *Seminaries*. They had consultations, instructions and intelligences from other places, a whole yeare together; and doubtlesse concluded vpon the most politicke and likely course that humane wit could deuise, to subdue the world to their owne purposes. Meane season there were entised or drawen out of diuers Nations (by  
bookes



see B. Bilson  
Difference of  
subjection,  
and rebellion,  
part. 1. pag. 149.  
et seq.

Dialogue be-  
tweene a se-  
cular Priest  
& Gentleman.  
pag. 90.

bookes published, and other meanes) many of the best wits, such as wanted maintenance, or had missed preferments in the Vniuersities or other places, or were otherwise discontented, or desirous of nouelties, &c. they were drawne by magnificall promises of preferment, degrees, honours, imployment, and most exquisite education in all manner of learning, to come to the most bountifull Pope, and receiue them. And, by this meanes shortly were furnished many *Seminaries* with Iesuite Gouvernours, and Readers, and with plenty of hearers or students, *Seminarium Romanum, Germanum, Anglicum, Gracum, and Mayonitanum* or of the Inhabitants of *Montibanus*, to traine vp and make fit instruments in the shortest time to be sent againe into their Countries to put in practise the things they had learned, and with all possible wit and diligence to recouer and restore the authority of the *Roman Church* where it was decayed: and in all other places also to preuent such blowes and wounds as the Papacy had already otherwhere receiued. To which purpose they had priuiledges (contrary to other orders) as times and occasions required to goe disguised not in Religious but Lay-mens habits, like Gentlemen, gallants or seruing-men. (One of their secular Priests reports, that a Iesuite hath worne a Girdle, Hangers, and Rapi-er worth ten pounds: a lerk in worth as much: and made himselfe three sutes of apparell in a yeare: his horse, furniture, and apparell valued at an hundred pounds) the better to insinuate into all Companies vn suspected, and creepe into their mindes with cunning perswasions ere they were aware, and so goe forwards or fall off, as hopes or feares should meete them. And wherefoeuer they could finde or worke out entertainment, they had priuiledges, Bulls, and Faculties to heare Confessions, to pardon sinnes, to reconcile and receiue penitents into the bosome of the Church of *Rome*, to instruct them that Princes, not of the Catho-licke

like *Romish* faith, nor subiect to the pope, were no Princes: but had lost their authority, rule, gouernment and dominion: their Officers, no Officers, their Lawes, no Lawes: their subiects were freed from obedience to them, further then for feare or want of strength they might obey: but when they had strength and power, they might and ought by all meanes to put such Princes downe, and set vp others, such as the pope should like of.

That they should by no meanes come to the Protestant Churches or prayers, but maintaine an irreconciliable hatred to all religious Acts and Doctrines of theirs, seemed they neuer so good: and as they should be able, vtterly to extirpe them as people worse then Infidels.

And for their cunning and appearing sanctitie, they became Confessors and Counsellours to Kings and Queenes, and great personages: and thrust themselves into counsels and actions of state, gouernment, intelligences: and had such connexions amongst themselves, as no kinde of men could goe beyond them in wit, learning, power or policy. They nested themselves in places of best aduantage of Princes Courts, chiefest Cities, greatest men: and where they could once place Seminaries or Colledges of their owne Society, they made account that Countrey was their owne. Their Colledges (as it is obserued) placed vpon the walles of Cities, afforded them passage into the City or abroad into the world at pleasure, to giue or receiue intelligence as occasion serued: They had their Generall at *Rome*, at the popes elbow, ( as the aforesaide *Claudio de Aqua viva* ) and vnder him Prouincialles, and Arch-priests in euery Countrey, ( as *George Blackwell*, *Henry Garnet*, and after him *George Bircot* in *England* ) to giue order and directions to inferiour Iesuites, and there to  
1 appoint

appoint them their limits and imployments, call them to account; and send them when and whither they thought good. And so erected a new Iesuiticall gouernment, and clasped the King some (as farre as was possible) in their owne fists.

See the full  
discourse here  
of in *Marcus*  
*Galabel. 1. 10*  
*Danti. cap. 1. 10.*  
1607. pag. 67.

It was well discourst to the *Polonian* Nobility, assembled for Reformation of the troubles in the Land, That the greatest enemies to that & other free estates, were the Iesuites, who had a Monarchicall policy, fittest to moue and act, tyed to one head at *Rome*, and tyed to their superiours in straitest forme of Obedience; that the lower may not enquire into any (no not the absurdest) commands of the superiours; but must yeeld ready obedience without knowing any reason of the equity or danger thereof. Which blinde obedience hath brought forth many desperate audacious instruments and designses. So that the Iesuites faction is a most agile sharpe sword, whose blade is sheathed at pleasure in the bowels of euery Common-wealth, but the handle reacheth to *Rome* and *Spaine*. So that the very life, death, and fortunes, of all Kings, Magistrates, and Common-wealthes, hangs vpon the horoscope of the Iesuites pleasures.

If the Iesuites be as lucky starres in the ascendent and culminant, they may liue, continue, and flourish: if maleuolent, they perish, but that *Deus dominabitur Astris*.

S. 5.

See *Rainold. &*  
*Har. confer. cap.*  
*1. 10. p. 38.*

The great estate and authority of Cardinals was an especiall meanes to aduance and vphold the Papacy, after that the parishes grew so populous, that there needed more Priests and Deacons then one, in euery Parish and Ward in *Rome*, the principall was called the Cardinal

Cardinall priest and Cardinall Deacon: and this honourable name was in time also giuen to the chiefe Bishops neere vnto Rome, they were also called Cardinall Bishops: as the Bishop of *Alba, Tusculum, Præneste, Sabine, Portussee, and Ostia.* And vntill theyeare 1180. they all ( Bishops, Priests, and Deacons ) liued on their owne charge, and discharged it in their owne persons, though also (as nearest) often imployed in the popes affaires. But by *Alexander* the third, they were made the onely Electors of the Pope, after that the Emperour was first thrust out from the election, then the people, and afterwards the Clergy. And in short time the Cardinals grew to be fellowes to Kings, guardians to Princes, and Protectors of Nations; but all to the popes best interest, they were created with these words, *Esto te Fratres nostri, & principes mundi.* Be ye our biethren, and princes of the world. Pope *Pius 2.* spake thus to his new created Cardinals, -- *Vos Senatores urbis, & regum similes eritis veri mundi cardines, super quos militantis ostium Ecclesia voluendum ac regendum est.* You Senators of the City, and like to Kings, shall be the true hooks or hinges of the world, vpon which the dore of the militant Church is to be turned and ruled. They were by *Innocent* the fourth dignified with Purple. In the age when Transubstantiatio was made an article of Faith, they were (not transubstantiated, but) transaccidentated, and made more glorious to the eyes of the world; about anno 1250. Thus their dignity & authority was great, and as great was their maintenance and wealth. For to this dignity were chosen the greatest prelates of sundry

*Beilar. Apolog.*  
*contra prelat.*  
*monachorum laco*  
*b Regis cap. 4.*  
*pag. 34. 38. 39.*  
*ibid. pag. 337.*  
*concl. Lat. tan.*  
*cap. 1.*

*Cerem. Eccle.*  
*Rom. lib. 1. & 3.*  
*August. In m-*  
*phus de potest.*  
*escl q. est. 8. art.*  
*4. Antonin. Sum.*  
*part. 3. tit. 21.*  
*cap. 1. & 2.*

*Ceremoniar.*  
*Rom. eccl. lib. 1.*  
*sect. 8. cap. 3.*  
Some fetch a prophetic of Cardinals from *Samaels* Mother (1 Sam. 2. 8.) where he saith, *Dominus sunt cardines terra, &*  
*posuit super eos or-*

*bem* (which is in English, The pillars of the earth are the Lords, & he hath set the world vpon them: but) which they vnderstand thus: The Cardinals are lords of the earth, &c. *Cardines* (id est) *Cardinales, super quibus diuim, qua debuit quiescere, mouetur terra,* saith our Bishop *Andrewes.* *Ad Cardinales Bellarmini Apologiam Responsio.* cap. 4. pag. 97. Cardinals are such hinges as the earth moueth vpon when it should be quiet. & This dignity is not new (saith *Bellarmino* ib.) for it is 500 yeeres old: but surely that is new that came not in till a ter twice 500 yeeres and more. This is alleaged and confuted by *Argyrius* *Instit. moral. part. 2. lib. 4. c. 1. §. 3. queritur. B. Martini Appel.* l. 4. c. 19. sect. 3. [---]

Diocesses and Provinces, as of *Yorke* (for example) and *Canterbury* in *England*; *Rhemes* and *Roane* in *France*; *Toledo* in *Spain*; *Lisbon* in *Portugall*; *Milan*, *Ravenna*, *Venice*, in *Italy*; in *Germany*, *Coleu*, *Trier*, and *Mentz*; in *Bohemia*, *Praga*; in *Poland*, *Cracovia*; in *Hungary*, *Strigomum*: and so forth, the chiefest Bishops in all Christendome, to be the Cardinall Priests and Deacons of *Rome*. And although their dignitie was named of some parish or Deaconship of *Rome*, yet they held their Bishopricks still and many other added to them, vnder the name of perpetuall administration. As *Tho. Wolfey*, Archbishop of *Yorke*, had the title of priest of *S. Ciceles* parish in *Rome*, and perpetuall administrator of the Archbishopricke of *Yorke*; and of the other Bishopricks which he inioyed by other trickes and titles, our Chronicles reckon *Turney* in *France*, *Lincolne*, *Winchester*, *Bathe*, *Worcester* and *Hereford* in *England*: seuen Bishopricks, besides the Abbey of *S. Albones*. Cardinall *Hippolitus*, being Deacon of *S. Lucies* in *Rome*, & Archbishop of *S. Peters*, had three Archbishopricks some hundreds of miles distant, *Milan* in *Lombardy*, *Capua* in *Naples*, *Strigomum* in *Hungary*; besides three other Bishopricks, one in *Hungary*, two in *Italy*, *Agria*, *Minima*, and *Ferrara*. Though others had but 5, 4, 3, 2, or but one. And if I using failed to mainraine the Cardinals pompe, The popes vsed reseruations and prouisions of Benefices (besides Bishopricks and Abbeys) such as then were voyde, or should next fall void) in all Countreyes, vntill they amounted to a certaine rate (as of 2000 markes in *England*, for two new Cardinals in King *Edward* the thirds time: and the like for tenne others in other Countreies at the same time, newly created by pope *Clement* the sixt)

This exceeding great Dignity and Wealth, meeting together, allured many to desire these places. And the pollicke popes vsed to chuse Cardinals of two sorts: some of Noble and potent families, to adde  
Strength

Stow.  
Speed, &c.

Rainol. & Hart.  
cap. 7. diu. 6.  
pag. 386.  
Onuphrius lib.  
de Rom. Pont.  
& Card.

Walsingham. hist.  
Anglian Edit. 3.

Onuphrius lib.  
de Rom. Pont.  
& Card.



strength by the aliance of Princes and great Nobles, and to get intelligence and Oares in their gouernment: others of great wit and learning, by that meanes also to enlarge and vphold the Papacy against learned Aduersaries. For euen Princes and Nobles second sonnes, or other kinsmen wanting maintenance to support their Nobility, were either of themselues desirous, or might easily be induced to accept of such places: and their parents and friends were glad to be so eased of the charge to maintaine them: and the whole families became thereby assured friends to the Papacy, and good instruments to vphold and defend it. On the other side many learned men, that wanted both Nobility and maintenance, and thirsted after both, by hauing such braue places bestowed vpon them, tooke themselves to be bound, by all their wit, learning, and diligence to maintaine them.

But it was not altogether safe to haue Cardinals in whom both these things, (Nobility of blood, and excellency of learning) did meet, lest knowing a double worthinesse in themselues, they should not be so much beholden to their places, as their places to them: nor so pliable or ready to doe their best in their defence, when they found themselues able to stand without them.

These Cardinals of both sorts, by their kindred, wit, learning, policy, counsell, and diligence in managing the state, are great vpholders of the Papacy: and yet beyond all this, the pope makes a further vse of them: to wit, to shew a needlesse of any counsels, either generall or particular. Since that graue Senate of Cardinals is full sufficient to manage all the state of the whole Church, without further trouble to the world.

*Bellarmino* confesseth that the particular *Roman* Councils (*exoluerunt*) are worn out of vse: & it seems (saith he) the Consistory of Cardinals succeeds in their

*Bellar. apologia  
ad praesentationem  
monitoriam Ia-  
cobi Regis. p. 39.*

See B. An-  
drewes answer  
to it, pag. 107.

place; And the generall Councils, (as he calls them) which the Church hath had since the Cardinals came to the height which now they inioy. (three at *Lateran*, two at *Lions*, one at *Vienna*, one at *Constans*, one at *Florus*, and one at *Trent*) were not true generall Councils, no better then the particulars of *Rome* (now vanished) since all things were done there according to the appetite of one man, and may more fitly be called, The decrees of Popes, then the Canons of Councils; except onely that of *Constance*, wherein matters were carried by the *Deputies of Nations*, the popes brought into better order, three popes at once abdicated, and where it was decreed, that thenceforward there should be no more then 24 Cardinals: and that euermore within ten yeares a Councell should be called: Things not performed, neither will be; and therefore it is wonder, the Cardinall would mention this Councell. And why should he call the other, which he mentioneth generall, when the right manner of calling them, and of ordering them, and safe comming to them, and freedome of voyces, were all taken away: If things be thus carried, what needes any Senate of the whole Church, when a Senate of present Cardinals, either can doe all, or must doe all? Therefore this inuention, state, and choyce of Cardinals, is a powerfull, politicke deuice to maintaine the Papacy, and keepe off the strongest opposition.

## S. 6.

See relation of  
Religion in  
these Western  
parts, S. 13.  
42.6.

Monasteries also (as now they are vsed) are great vpholders of the Papacy; in binding many thousands fast vnto it, for their owne maintenance. For there is entertainment for all sorts of people, Men, Women, Nobler, baser, in the higher or lower places. They are Hauens, or finall Refuges to receiue men of discontented humours, or despairing passions, or vnfortunate, or vnfit

vnfit for other Trades, or disgraced or crossed in the world, or distasted with the world, or tyred out with enemies or wanting maintenance: there they may be discharged of toyles and cares, and provided for without charge to their parents or friends, to the great ease of parents, and better portions of their other brethren, who are all bound to the Abbeyes and Papacy for this benefit. And there are such diuersities of orders, and degrees of Monasteries, in strictnesse or slacknesse of their rules, that in one or other, euery humour may receiue contentment: the more deuout and melancholicke, in the more seuer and austere orders, the looser, in orders of greater liberty. All of them for present maintenance without care, and protection without feare; and for hope of rising to higher and higher places (among such multitudes and diuersities:) must needs loue and defend to the vttermost of their powers, the authors of their welfare.

And though they haue frequent fastings and prayers, &c. yet with a little vse they can endure it well, as matters nothing comparable to the benefits they receiue: these are but physicke to keepe them aliue against the diseases, which else their ease and fulnesse at other times would breed. And their delights are many, to content them and the rest of the world: inward hope that all their outward courses highly please God, and they liue in a state of perfection, farre aboue the best of ordinary Christians, meriting heauen & many blessings, both for themselves and others their benefactors: they haue their legends, and familiar relations of visions, miracles, apparitions, and reuelations, much pleasing the credulous superstitious and phantasticall: they haue their sweet Musicke, glorious shewes, beautifull Images, rich vestments, variable ceremonies, for the admiration of the simple. Their Cities and great places abound in all varietie, both of things and times, and orders to content and delight the

seuerall humours of all; their baits to allure, their hookes to retaine all kinde of people. One day, all Maskes, Playes, and lollity: another day, all Processions, Fasting, and whipping themselves: vpon one doore an Excommunication, casting downe to Hell all transgressors; vpon another, a Iubile or Pardon from all transgressions: on one side of the street, a house of veiled Nunnes; on the other side an house of open Curtezans; and the Stewes allowed for a pension payed to the pope, as well as the Nunnes.

Neuer was any state in the world so strangely compacted of infinite varieties to please variety of humors: and so strongly combined to maintaine the Master-piece. Neuer was any prince so able to preferre his seruants and followers (and that at other mens cost) as the pope: nor so able (quickly and easily) to take deepe reuenge of his enemies. His authority is so great, & so settled in base peoples hearts; his power so strong; and adherents so many, his agents so quicke to execute his will: that any sinne against him, is unpardonable; and on the other side, any sinne, either against God, or Nature, or prince, or State, by intercession to him and respectiue attendance on his Officers, may be dispensed with, or pardoned, or passed by without disturbance.

## 9. 7.

See Relation  
of Religion in  
the West, §. 17.  
See B. White a-  
gainst Fisher.  
pag. 186. & 6.

Auricular confession, pretended for repentance, reformation, direction, and comfort of sinners (and might with some cautions be profitably vsed to those purposes) yet, by the abuse, doth yeeld to the *Romish*, great benefit for the managing of affaires; since thereby they pry into the hearts, dispositions, consciences, and humours of all men, Nobles and inferiours, in euery Country: whereby the more wise and politick sort (which are confessors to great men) may come to know many secret carriages of busineses; and also, who are the fittest

fittest instruments to be employed, either in furthering or crossing their designs; and by enioyning penance, may make great vse of the dispositions, which by such confessions are discovered. Beside the gifts which they may wring from them vpon their death-beds, or other sicknesses. Of all which, I wish there were no examples or practises.

## §. 8.

As we find the former policies make principally for the popes greatnesse, strength, and honour, letting him vp aboue all the world, Clergy and Laity: so we find many others notably contriued to furnish him and his agents, with treasure answerable to so great a State.

Beside his temporals giuen by great Princes, or won from them and others by power or policy: his commings in are great from Abeyes, Bishopricks, and Benefices, their Institutions, Inductions, Inuestitures, palles, first fruits, tenthes, subsidies, and other impositions vpon occasions, or at his pleasure. And by lutes to the Court of *Rome*, of Controuersies from all Countries, and by appeales, reseruations, exemptions, dispensations, and other rich inuentions. Abbeyes (many of them) haue extraordinary faculties granted them, whereby they gather much money: but the pope vseth them as spunges to drinke what Iulce they can from the people, that afterwards he may wring them out one by one into his owne Cesterne. When Religious houses and Bishopricks waxe rich, his Holinesse lets them bleed in their ouer-full veines. The masses of money were infinite, that from all Countries of Christendome came in this way, so that their temporals (which should haue been their principall) was then but an accessory addition to their greatnesse,

The people likewise payed their *Peter pence*, which in *England* was confirmed by *W. Conqueror*, and made an yearly tribute, although the same King denied to take the oath of fidelity to the pope.

Relation of  
Religion in  
the West. §. 38.  
pag. 98, 99.

*Her. de success.  
ecclie. cap. 7. §. 8.  
9, 10.*

Par-



## §. 9.

Purgatory is a most politicke deuice, as it is now held, to bring in great store of treasure to the popes coffers. The pope hath the keyes of that terrible turning prison, wherein soules must frye, which haue not on earth satisfied for their sinnes, vntill they haue payed the vttermost farthing; except the pope by Masses, Pardons Pilgrimages, Offerings, and such like, let them out. Which helpes are not to be afforded without payment of money, testifying their repentance: But vpon good payments to his Holinesse and the Churches vses, men may redeeme their owne, or their friends soules from suffering there for any sinnes at certaine rates. A Merchandize as profitable for the Popes Church triumphant on earth, as vnprofitable for the patient in that fire.

## §. 10

*Roffensis contra  
Lutherum art.  
18. fol. 111.  
Quamdiu nulla  
fuerat de purga-  
torio cura, nemo  
quaesivit indul-  
gentias, &c.  
Indulgences  
were begun by  
Urban 2. anno  
1100. saith hist.  
council. Trent. pag.  
4.*

Vpon this opinion of Purgatory (as D. Fisher, Bishop of *Rocheſter* saith) dependeth the vse of Pardons and Masses for the dead, and such like. These Pardons were sent abroad to all Countries, to gather vp money for the Popes vses, and set soules free from Purgatory: and the abuse of Pardoners was so great, that finally it caused *M. Luther* to oppose them, and from them to proceed to detect many other abuses of the Papacy.

Pardons likewise were extended to them that went on pilgrimage to the Shrines, Images or Reliques of Saints, and there offered vp their money and deuotions. Which was an incredible enriching of those townes in euery Kingdome, where such Images and Reliques were, and to which the good pope had granted such Indulgences; and where the Inhabitants had spread abroad that strange miracles and cures were wrought, that towne or City was made for euer, it needed none other maintenance. But such blessings were neither purcha-  
sed

fed gratis nor continued without gratifications to the pope. Such was at *Walsingham* in *England*, in our Grandfathers dayes, *Thomas Becket's* shrine, *Ubi omnia auerant* (saith *Erasmus*) where all shone with gold, wealth, and magnificence, in the Temple and towne, to the great admiration of the beholders. And now, or lately, the Lady of *Laureto* in *Italy*, the Lady of *Hales*, the Lady of *Aspircol* in *Germany*, miraculous Images, draw hearts of people, and heapes of gold, the greatest miracle they worke, and the greatest cure to cure the towne of pouerty.

See *Erasm. colloquium.*

*Peregrinatio Religionis ergo.*

More specially, in later times the stations in *Rome* are vsed to this purpose; that is, vnto certaine Churches, Saints and Images in *Rome*, there are appropriated certaine Indulgences to be granted vpon the appointed Sundayes or Holidayes to all the visitors thereof, that come and offer vpon the said dayes. And of these stations and visiting dayes there are reckoned at least 89 in the yeare: wherein pilgrimes and traouellers come from all Countries to *Rome*, to the great enriching of the Temples and the City. The like Indulgences are granted also to the Visitors of some other places vpon the like dayes. And this shewes vs a notable politicke and rich vse of the multitude of their Holydayes. For the more Festiuall dayes, the more going to the offering, the more frequent pardons. Those are the Market dayes for that Trafficke: when other Tradesmen shut vp their shops, the priests open theirs. Poore mens hands are tyed with scrupulous idlenesse, from getting their owne liuing vpon such Holydayes, and made wickedly deuout against their wills, to maintaine the Incomes of deuout superstition.

*Moulins Defence.* pag. 161.  
*Erasm. in Mat.*  
11. pag. 55. *An.*  
no 1540.

## §. II.

And yet they haue gone further. *Boniface 8.* (of *Rainold. & Hart.* whom it is said, He entered like a Foxe, reigned like a cap. 7. diu. 5. Lyon, and dyed like a Dogge) in the yeare, 1300. ordained

123. 338. 61 390.

dained a Iubile to be euery hundredth yeare, with grant to all people that in those yeares should come to *Rome*, and visit the sepulchres of *Peter* and *Paul*, and o. ther Monuments or Reliques; a full pardon of all their sinnes, and that they should goe directly to heaven without comming at all in Purgatory. These Iubilees were afterwards drawne to euery fiftieth yeare, and lastly to twenty five. And because some Countreies lay farre from *Rome*, the popes would grant and proclaime that it should be sufficient to send their money, without comming themselues. *Polydor Virgil*, writing the History of *England*, saith, that in the yeare 1500 (a principall yeare of Iubile) Pope *Alexander 6.* sent to King *Henry 7.* (as into all other remote Nations) offers of pardons vsuall at Iubilees, to all that for dangers, distances, weaknesse, &c. could not come to *Rome*, if they would giue bountifullly towards the Wars w<sup>ch</sup> he intended against the *Turke*. And that the King might more willingly further this gathering, the pope offered him part of the money. Whereupon great summes of money were gathered: but yet no wars with the *Turke* followed, *Dij meliora*. Thus writes *Polydore Virgil*.

*Hist. conc. Treut.*  
*lib. 1. pag. 4, 5.*

And within 20 yeares after (anno 1517.) pope *Leo*, partly to supply his owne Coffers, and partly to bestow more liberally on his friends, sent an Indulgence thoroughout all Christendome, granting to all that would giue money, freedome from the paines of Purgatory, licence to eat egges and whitmeats on Fasting dayes, &c. and the mony which should be gathered in *Saxony*, and some other parts of *Germany*, he appointed to his sister *Magdalene*, wife to *Franceschetto Cibo*, bastard sonne of *Innocent 8.* by reason of which marriage, this *Leo* was created Cardinall at 14 yeares of age; which was the first beginning of the Ecclesiasticall greatnesse in the house of the *Medici*. She committed the preaching of the Indulgences and exacting of the money to such as promised to raise the most profit by them: and they  
v<sup>sed</sup>

vsed most wicked and scandalous courses, to abuse the peoples creduloufnesse, withdraw them from the true way of saluation, and draine them of their worldly maintenance. Which abuses *M. Luther*, and many other learned men could not endure with silence, and being once opened to the world, both Princes and people opposed them.

By these few Relations, you may guesse at other times what hath been done. And you may well think, that neuer any Prince could so easily and so quickly get together such masses of money out of his owne Countries, as the pope could doe out of all Countries of Christendome: and that he could neuer want as long as he could hold a penne in his hand. For by strange Alchymistry he can turne a little piece of Lead into a great masse of gold:

## S. 12.

Obserue here by the way, that to maintaine the great profit that comes in by purgatory and pardons, the popes positions found a necessity to corrupt the true ancient Doctrine of Iustification; and to teach otherwise then *Saint Paul* and the Fathers had done: to wit; that a man endued with Gods grace, is able to fulfill the whole Law; and consequently that hee may be iustified by his owne workes, and that his workes are truly meritorious of eternall life: yea, further, that he is able to do works of supererogation (that is, more then he needed to doe for his owne saluation) even workes that may be impured or ascribed vnto other men (that want) to merite their deliuey out of purgatory: and that these super. abundant merits (or works of supererogation) may by the pope (Christs Vicar or Vicegerent) be applyed, giuen (or sold) to whom he thinks good. A quaint deuise! but without all this, purgatory, pardons, pilgrimages, Masses for the dead, &c. are to no purpose. If *Saint Pauls* doctrine

(of Iustification by Christs merits onely) stand; then haue we no merits; if no merits, no supererogation: if no supererogatory merits. then no pardons: if no pardons, surely either no purgatory, or no deliuerance by the pope from thence: and then a great deale of the popes income is cut off. But (*hæresis referens*) rather then that earthly treasure be diminished, the spirituall and heauenly treasure and worth of Christs merits be diminished: the sound Doctrine of Iustification corrupted: mans free-will, merit, supererogation, pardons, and other gainfull doctrines appendant thereunto, deuised, magnified, and established. Saint Paul said, *Godlinesse is great gaine*: these men make great gaine to be godlinesse. He saith, *They that will be rich, fall into temptations, snares, foolish and hurtfull lusts --- and that the loue of money is the root of all euill, which while some haue coueted after, they haue erred from the faith---* Alas, that they that hold the chiefeest places in the Church, should be of that number.

1 Tim. 6, 6, 9,  
10.

## S. 13.

I omit Crucifixes, Beads, Amulets, Graines, Medals, and other things of great vertue, sent from the pope to be hanged about peoples neckes, or otherwise worne about them, as defensatiues against euill spirits and other dangers: which, though they may be thought to be but hay and stubble; yet when your *Nida* hath touched them, they are taken for pure gold, and of great vertue, farre fetched and deare bought.

1 Cor. 3, 12.

## S. 14.

To omit these and many other things, I will speake onely of extraordinary exactions, and in our Countrey onely, or especially. Matthew of Westminster, in his booke called *Floues Historiarum*. writing of King Henry the third to me, saith, that the King (vpon search through euery County of England) found the *Romane* reue-

An. Dom. 1245.  
Reg. 19.



reuenues to amount to threeſcore thouſand markes by  
 yeare, equall to the Kings reuenues. And yet the popes  
 exactions were ſo great beſides, that our Nobles made Pag. 195.  
 complaints thereof both by words and writing, in the  
 Councell of *Lyons*, ſhewing the intollerable grieuances  
 & oppreſſions of the popes Officers, moſt impudently  
 & violently done, & that by the popes Commiſſion &  
 command, with a *non obſtante*, which took away all lawes  
 or rights, and authenticke writings. The pope for the  
 preſent put off his anſwer, being buſied with excom-  
 municating *Fredericke* the Emperour. But afterwards,  
 enraged with anger and diſdaine at their complaints,  
 he multiplied their oppreſſions without meſure or  
 end. So that a Parliament was called to take ſome  
 courſe to ſaue the land from vtter ſpoyle and ruine of Pag. 206, 207.  
 the pope: and all men reioyced to ſee the Kings cou-  
 rage and conſtancy, hoping now they ſhould be power-  
 fully deliuered from the iniuries of the Court of *Rome*.  
 And firſt, ſeuerall letters were ſent to the pope and  
 Cardinals, written by the Biſhops and by the King, and  
 by the Abbots and Priors and by the Earle *Rycharde* and  
 all the Nobles with him, all humbly petitioning to  
 ſpare the exhausted Realme of *England*, and recall the  
 grieuances (which in their letters they rehearſed)  
 which letters were penned in ſuch pittifull ſort, that  
 they were able to ſoften an heart of yron (ſaith the ſto-  
 ry.) But they receiued hard anſwers, and drew more Pag. 209, 210,  
 miſery ſtill vpon them. For the pope ſhortly after de- 217.  
 maunded of euery Beneficed man in *England*, reſident  
 on his charge, a third part, and of non reſidents, an halfe  
 of their goods for three yeares; which prouoked all  
 Chriſtians in *England* to hate and curſe the pope. And  
 diuers Noblemen of *France*, (to wit, the Duke of *Bur-*  
*gundy* the Earle of *Britaine*, the Earle of *Saint Paul*, and  
 many other) conſpired againſt him, and began a  
 Schiſme, which they publiſhed in writing (which is  
 extant in the *ſtory*, and in *Matth. Paris*) perſwading  
 all

all men to reforme, and liue after the fashion of the Primitiue Church.

anno 1247.

But the State and Clergy of *England*, wrote againe to the pope and Cardinals, for ease from these exactions, giuing notice also of a dangerous shisme esse like to follow. This caused the pope somewhat to mitigate the exaction in *England*, and draw downe to eleven thousand markes to be payed for his present necessities. Which summe our Bishops thought best to grant, to auoyde the *Roman* greater persecution. But out of this payment they left out all the Abbots of *England*, to be deeplier fleeced by the Court of *Rome*. At the same time also the pope got vp fixe thousand markes in *Ireland*: and in other Couneries what could be raked vp.

pag. 119.

pag. 120.

pag. 121.

After all this, new exactions came vpon the *English*, especially vpon the Abbots, and exempted persons. Of one Abbey of *S. Albans*, the popes Officer demaunded foure hundred markes: which yet the pope was afterward inducd to mitigate.

*Math. Paris in*  
*vita Henrici ter-*  
*ty.*

See also Speeds

*Cimon. in Henry*

3. *ann. 52, 57, 60.*

anno 1234.

In the same Kings raigne, *Mathy Paris* saith, that by the popes [*mandata de prouidendo*] for illiterate *Italian* Clerkes, and [*Gratia expectativa*] (to wit. in giuing Benefices, as they fell voyd, to *Italians* that neuer came at them, but had the yearely reuenues thereof in mony brought into *Italy* to them) there went out of the land yearely more treasure then the Kings reuenues amounted vnto. And because it was not possible that the *English* of themselves should be alwayes furnished with money to be sent in such summes out of the land: the popes Merchants (as they called them) that is, men sent hither for that purpose, supplied them with money vpon vsury: and the *Roman* Farmers and Proctors (like greedy Harpies) scraped vp all into their hands, to the great impouerishing and misery of the *English*. So that holy men, with heart-breakings, teares and deadly groanes (*singulum cruentato*, saith *Paris*) professed it

were

were better for them to die, then to see such miseries vpon their Nation, and vpon holy men: the Daughter of *Sion* becomming such an impudent Harlot.

Against which, *Robert Groshead*, Bishop of *Lincolne*, opposeth himselfe, writing to the Pope ( his Epistle is extant in *Matthy Paris* ) that his detestable, abhominable, soule-murdering actions, did euince him to be an Hereticke, worthy of death, yea, to be Antichrist, and to sit in the chaire of pestilence, next to *Lucifer* himselfe: and that he had no power to excommunicate such as resisted these his actions.

*Paris* telleth further, that King *Henrie* requiring the Prelates to binde themselves to the Popes Merchants for a great summe of money: they replied, that they would rather dye then suffer such oppression: holding it a more manifest Martyrdome to dye in such a cause, then was the death of *Thomas Becket*.

See, you that loue the Pope so well, what a blessing you would bring vpon the Land, by restoring his authority: which our forefathers counted a burden most vtollerable.

*Antiquus.* *Matthy Paris* is noted to take too much delight in speaking euill of the Pope: and *Matthy* of *Westminster* receiued his Narrations from him; and both were too much affected to their owne Countrey.

*Antiquissimus.* They were both of the *Romish* Religion, the one a Monke of *Saint Albones*, the other a Monke of *Westminster Abbey*: both delighted to speake the truth, and spake well of the Popes, wherethey saw cause: and related other Countries affaires with as vpriht affections as their owne.

*Paris* saith, that the iniustice, impiety, and dishonesty ( beare with these words, they are his owne ) of the

Court of *Rome*, made the *Greece* Church then to fall away, and to oppose it selfe against the *Roman*: and that shortly afterwards, the Church of *Antioch* excommunicated the Pope and his Church, for vsurping primacy over them: and being also defiled with *Simony*, *Vsury*, *Auarice*, and other hainous offences. And we reade the same things plentifully deliuered in all forraigne Historians, *Nauciere*, *Vrpspergensis*, *Krantzius*, *Auentinus*, *Schafnaburgensis*, *Frisingenfis*, *Tritheimus*, &c.

*Vrpspergensis* in  
*Chiron* pag. 367.

*Abbas Vrpspergensis*, at his being at *Rome*, (seeing among other infinite meanes and mines of wealth) a great confluence of causes litigious about Bishops places, and all other Ecclesiasticall dignities, and Parish Churches, out of all Countries, running to the Court of *Rome*, there to be decided: Hee applaundes *Rome* with the Apostrophe. *Reioyce, O Mother Rome*, for unto thee are opened the Cataracts of treasures in the earth! To thee runne the Rivers and mountaines of money in great plenty. Be Iouiall for the iniquity of the sonnes of men, &c. —. thou hast that which thou alwayes thirstedst after: Sing thy song, that by the wickednesse of men, not by thine owne Religion, thou hast overcome the world. Men are drawne to thee, not by their deuotion, or pure conscience; but by perpetrating manifold mischiefes, and for decision of their Controuersies, to thee most gaine-full.

*Antiquus*. Sir, suppose all you haue alleadged be true for the substance: will you condemne the wildome. policy, and zeale of the Church, or any members thereof, for the vndiscreet managing of it by some particulars? Is not wisdom, policy, power, and zeale, necessary to maintaine good Doctrine, good government, and to winne soules? and must not learned men and good gouernours bee maintained with wealth, befitting their

their estate and dignity, to keepe them from contempt and pouerty ? are not all these things necessary ?

*Antiquissimus.* Yes vndoubtedly, very necessary and commendable, but vnder colour of necessity, you may not allow policies contrary to true piety, and Gods Word, such as I alleadged, to wit, The barring of the Scriptures from Gods people, to keepe them in ignorance. The disanulling of the Apostles ordinance of placing preachers resident in Cities and Townes subiect to Bishops Iurisdicions, who may looke to their good life and sound doctrine; and instead of them, to allow and priuiledge ambulatory preachers to preach what they list, mauer all Bishops and their Officers. Yea, to instill into the peoples mindes false doctrines, treasonous and rebellious practises, to the disturbance and destruction of Kingdomes and Common-wealthes: **who finde it best fishing in troubled waters, and fish not for mens soules, but for Kingdomes, to subingate all to the Dominion of Rome or Spaine: nor the gathering of wealth by wrongs or oppressions, to the vndoing of people, and making the Religion of GOD to stinke in their nostrils, as Helies wicked sonnes did, 1 Samuel Chapter 2. verse 27. Wherefore the sinne of the young men was very great before the Lord: for men abhorred the offering of the Lord.**

*Antiquus.* Well Sir, to let this passe, If you describe these policies truely, they are very potent: those of the society of Iesus are very learned, diligent, zealous, and constant, to endure all labours, paines



and perils, to winne men: their policies, and plots are so strongly layed, constantly followed, wisely managed, and powerfully backed with the Pope and Cardinals; yea, with Kings, Princes, and States, fauouring them, or tyed to the Pope by some necessitudes: that they are vnresistable; and therefore you may doe well to yeeld to them in good time; for such wisdom, strength, and policy will preuaile.

*Antiquissimus.* Thinke not so, *Antiquus.* This arme of flesh, be it neuer so strong, is too weake for the arme of the Lord.

Note what is written in the *Reuelation*, cap. 17. verse 12, 13, 14. The ten hornes are ten Kings: these haue one minde, they giue their power and strength vnto the Beast; these shall make warre with the Lambe: but the Lambe shall ouercome them; for he is the Lord of lords, and King of kings. And they that are with him, are called and chosen, and faithfull. The power and policy of *Babylon* should not amate vs, but animate vs. *Tu contra audemus ito.* For *Babylon* shall fall (*Reuelations chapter 18. verse 2. &c.*) and *Rome* is that *Babylon* (your men grant it, as I haue shewed) therefore *Rome* shall fall, and her fall shall be wefall, dolefull, and irrecoverable.

The Kings and Merchants her friends shall bewayle her; the world shall stand amazed, and Gods people shall reioyce at her fall.

See History of  
the Councell  
of Trent pag. 4.

She must fall fully and finally: and she hath begunne to fall already; euen when Pope *Leo* the tenth thought that state in greatest security, then came an vnexpected blow from one contemned man, *Luther*, which shooke her foundations: and since that time she hath shrunke continually, and serled lower. All the props of strength and policie haue not beene able to raise or hold her vp.

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She hath all policies on her side; the Protestants have none, but the plaine downe-right truth, and ordinary teaching, as Christ hath prescribed: and yet that plaine truth hath preuailed against all her power and policies.

FINIS.

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# A IVSTIFICATION OF THE CHVRCH OF ENGLAND.

## THE SECOND BOOKE.

### CHAP. I.

*The first Chapter is a full discourse of the visibility of the Church, and sheweth where the Church of the Protestants was before Luthers time.*

*This Chapter is large, to give the fuller satisfaction, and for better perspicuity, is divided into foure Sections.*

*The first Section sheweth how visible the true Church ought to be.*

*The second sheweth that the Protestants Church hath evermore been so visible, as the true Church of Christ ought to be: in the*  
{
*ancient Primitive Church.  
 Greeke and Easterne Church.*

*The third section delivereth a sufficient historical discourse of the Waldenses proving the point.*

*The fourth section sheweth that the Church of Rome (excepting the Papacy, and the maintainers thereof) continued to be the true Church of God untill Luthers time, and was all one in substance with ours.*

*The first section is subdivided into subsections: and they in-*

to many smaller Paragresses, noted thus §.

The first subsection sheweth §. 1. An obiected description of the excellency of the Church, and a necessity of the perpetuall succession and visibility thereof. §. 2. That for a thousand yeares and more, our Church was all one with the Roman. §. 3. After that corruptions grew intollerable in the Roman Church, many yet misliked them, and held the truth. §. 4. The whole Catholicke Church can neuer be visible to men at once, but parts of it may and must. §. 5. The promises of purity and eternall life, do not belong to all the called, but to the few chosen: which to men are invisible, though their persons and profession be visible. §. 6. And this, Bellarmine and many other Romanists yeeld.

## §. 1.

*Antiquus.*



Our shew no wisdome in disgracing thus the Church of Rome; for you must deriue your Church from it, or else you haue no succession from the Apostles, and consequently no Church at all. and therefore no possibility of saluation You that so much glory in the Scriptures, doe you not marke how the Scriptures describe the Church? calling it <sup>a</sup> the City of our Lord, <sup>b</sup> the house of God, <sup>c</sup> a Garden enclosed, a spring shut vp, a fountaine sealed, <sup>d</sup> our Lords vineyard, of his owne planting, <sup>e</sup> the pillar of truth, <sup>f</sup> the land of the liuing, <sup>g</sup> the fountaine of liuing waters, <sup>h</sup> the Spouse of Christ, who gaue himselfe for it, who sanctifieth and clenseth it, and maketh it a glorious Church without spot or wrinkle, that it may be holy and without blemish: and (to omit other titles) <sup>i</sup> compares it to the Arke of Noe, out of which there is no saluation from the deluge of sinne.

And to the end that by it all men may come to the know-

<sup>a</sup> Eph. 1. 19.

<sup>b</sup> 1b. & Hebr.

3. 2, 6.

<sup>c</sup> Cantic. 4. 12.

<sup>d</sup> Psal. 80. 8.

<sup>e</sup> 1 Tim. 3. 15.

<sup>f</sup> Psal. 27. 13.

<sup>g</sup> Cantic. 4. 15.

<sup>h</sup> Eph. 5. 25,

&c.

<sup>i</sup> 1 Pet. 3. 20.



knowledge of the truth, and be saved, it must be visible, conspicuous, and mounted aloft as a City upon a hill<sup>k</sup>, scene of all the world, shining to all the world, <sup>k Mat. 5. 14.</sup> & so continuing to the end of the world, with continual succession of holy government, teaching, administering the Sacraments without interruption. For, if it be hidden or invisible any time, how can it teach the people, convert Pagans, dispence Sacraments, glorifie God, lead men to saluation? Therefore the holy scriptures describe this Church to be most ample, conspicuous, and not onely gracious but glorious. <sup>l Psal. 45. 9.</sup> This

Queene is all glorious, in a vesture of gold, wrought about with diuers colours; to whom the daughter of Tyre, and all Nations bring gifts: signifying the magnificence of the Church gathered of all the *Gentiles*. <sup>m Esay 2. 2, 3, 4. 18, 20 & cap. 42. 3, 6, 7, 13. & 60. 3, 4, &c. n 1 sal. 72. 8 &c. Micah. 4. 1.</sup> It is the holy mountaine of the Lord, to which all Nations shall come: and Kings and Queenes should come and doe homage vnto it. <sup>n</sup> David magnifies this Church, as extending from Sea to Sea, and from the Riuer to the worlds end: adding, that the *Aethiopians* should fall downe (before the great Messias) the Kings of *Tharshish* and of the *Iles* should bring presents, the Kings of *Arabia* & of *Saba* should offer gifts; yea, all kings should fall downe before him, and all Nations should serue him. The Messias himselfe saith, <sup>o Ioh. 12. 31, 32.</sup> Now shall the prince of this world be cast out; and I, if I be lifted vp from the earth, will draw all men vnto me. Meaning, by his passion to draw all Nations of the world from heathenish Idolatry, to become members of his holy Church.

Now instead of this conspicuous & glorious Church, you Protestants obtrude vnto vs an obscure latent, invisible Church, vnseen in the world for more then a thousand yeares, or rather neuer scene before *Luthers* time. But if these propheties of the Scriptures concerning the glory and amplitude of the Church, be true. (as they are most true) then is the conspicuous Church of *Rome*,  
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the true Church, and your so long latent<sup>in</sup> visible Church the false.

§. 2.

*Antiquissimus* The wisdom which we use, is not grounded vpon vnfound policies, but vpon standing to the sound truth (which is great and will preuaile) the disgraces of the *Romish* Hierarchy, we either reade in your own Authors (who write them *necessario potius quam libenter*, as wrested from them by the truth, rather then of any itching humour to disgrace it) or wee obserue them with our owne eyes, so manifest that they cannot be hid, so bad that they cannot be excused. The propheticall promises to the Church which you alledge, w<sup>th</sup> all reuerence we doe acknowledge: and we confesse that within the first thousand yeares after Christ, (before satan was loosed, *Reuel.* 20. 2 and 7 8.) the most of them were fulfilled: and principally in the first ages of that period; when the Church was by the Apostles and their successors propagated to the *Gentiles*, and planted in all Nations: and while the Church of *Rome* taught the same pure doctrine which we now doe and while your Church and ours, and all other particular Churches in the world, were one Catholike Church. And although some errours and abuses began to creepe into the Church of *Rome* within that time, and we eby many espyed and reproofed; yet were they not imputed to the whole Church of *Rome*, but to a faction breeding in it. Neither were they so great, or so largely spred, or so strongly defended, or of such regard, as to make any such breach or manifest separation, as in the following ages ensued. So that in the first thousand of yeares, the holy propheties by you alleaiged make nothing more for your Church then ours, nothing more against our Church then against yours: yours and ours being then both one Church.

§. 3.

Secondly, wee affirme that when the Church of *Rome* grew vtollerably corrupt by mens traditions and new inuencions, especially in the Hierarchy there-  
of:

of: there wanted not multitudes of good Christians, both separated from the community thereof, that followed their better teachers, and professed still the pure ancient Doctrine: and other multitudes also living in community with the vnfound *Romish* gouernours, growing vnder their corruptions, and longing for reformation: which made a full sufficient visible Church, to whom the prophetical promises belonged, and in whom they were fulfilled, so much as was intended by them.

Which that you may the better vnderstand, consider first more thorowly the nature of the promises and state of the Church, as it must be in these later ages: and secondly the state of our Church, fully agreeing therewith, and the state of yours, disagreeing.

You that cannot endure to heare of any kind of in-visibility of the Church, must of necessity admit of some kinde thereof, or else you inuolue all in confused obscurity.

First if you take the Church for the whole Catholike Church that is, vniuersall both in time and place, continued throughout all Ages, and dispersed in all places (in which sense only the Church is Catholike and one) then it is a point of faith, and not of sight. For it is <sup>not</sup> visible totally at any one time or place to any mortall eyes. Some part thereof being in *Europe*, some in *Asia*, some in *Africa*, for place: some part in heauen triumphant, some on earth militant, some not yet in the world for time. We beleue therefore that there is one Catholike Church (we see but a small part of it) that is, one vniuersall company of Christians, spread ouer the whole earth, and continuing from the Apostles times till the day of Iudgement. (part whereof is now in heauen, part on earth, and part yet to come) called to be professors of Gods worship, and partakers of his glory through Iesus Christ his sonne. And though this whole company be neuer visible to men at once, yet

Handled in this section.

Handled in the second section.

§. 4.  
See *Aug. in Psal. 92.*

some

some parts thereof liuing vpon earth are alwayes visible to men, by their persons and profession: some at one time some at another: some in one Countrey some in another: as the Church of *Jerusalem*, and of *Antioch*, of *Rome*, *Corinth*, *Galatia*, &c. In the Apostles times: the seven Churches of *Asia* in *S. Iohn* time: the Churches of *England*, *France*, and other Nations in our time.

§. 5.

Secondly, if you take the Church for the company of Christians, liuing in any one particular Age, and thereunto apply the prophetical promises: you must admit a threefold distinction, one of the parts of the Church, another of the promises applicable to the several parts, and a third of the times wherein they are to be fulfilled.

<sup>a</sup> D. White Reply to Fisher, pag. 52.

<sup>b</sup> Cornel. de Lapide com. Esa. cap. 2. v. 4 Cum Deus aliquid Synago. & vel Ecclesie per-

mittit, quare is amplius & universalis b. v. 3. b. q. d. tamen de bonis & probis tantum, qui sancti & amantur. or cura deo promittente & patiente, seruant, intelligendum. c. Bellar. de Eccles. milit. lib. 3. cap. 2. §. 10. si autem ierem. 2.

For, <sup>a</sup> most of the promises, though in generall termes made to the Church in common (to shew what the whole is in respect of Gods outward vocation, or what the office and duty of the whole Church is) yet doe appertaine formally and indeed onely to the better part of the common subiect. As your owne Doctours teach <sup>b</sup>.

The Scriptures giue vs a distinction of the *Called* and *Chosen*: saying, *Many be called, but few chosen*, Mat. 20. 16. The Called are the Professors: and the Professors (saith your <sup>c</sup> Bellarmine) are the members of the true Church, though they be (*reprobis, scelestis, & impij*) reprobates, wicked, and impious. For (saith he) to be a member of the Church, there is not necessarily required any inward vertues, but onely outward profession. But (I hope) you will not say, that to this company in grosse, these promises doe belong, of purity, vnspottednesse eternall life: but onely to the better part thereof, that is the Chosen. that truly beleuee, and holily liue, according to Christ. doctrine which company, (because who they are, is onely knowne to God the discerner of the hearts, and not to men who see onely their persons and profession, but not their hearts,) may well be

be called, in respect of men, The invisible Church, as visible to God onely. The Holy Ghost describing the true members of the Church, calls them, such as should be saved, *Act. 2. 47. The Lord added to the Church such as should be saved.* And this is the ordinary doctrine of <sup>d</sup> S. *Augustine*, that true godly men, such as shall be saved, are the only heires of the promises: the couetous, rauenous, vsurers, enuious, malevolous, do not belong to the holy Church of God, though they seeme to be in it. That onely Doue, that chaste and pure Spouse, without spot or wrinkle, that garden inclosed, fountaine sealed, paradise of Pomegranats, &c. is not vnderstood but of the good, holy, and iust, --- such as haue the inward and supereminent grace of the holy spirit. Thus Saint *Augustine*.

<sup>d</sup> Aug. de Bapt. contra Donatistas lib. 6. cap. 3. *Auari, raptores, feneratores, inuidi, malevoli, ad sanctam ecclesiam dei, non pertinent, quamvis esse videantur: illa autem columba zinea, pudica, & casta,*

*sponsa sine macula & ruga, hortus conclusus, fons signatus, paradysus cum fructu pumorum, &c. non intelligitur nisi de bonis, & sanctis, & iustis, --- intimis & supereminentem spiritus sancti gratiam habentibus.*

Againe <sup>e</sup> he saith, All things considered, I thinke I shall not rashly say, that some are so in the house of God, that they are also the very house of God, which is said to be built vpon a Rocke, which is called his onely Doue, his faire Spouse without spot or wrinkle, &c. --- for this is in the good, faithfull, and holy seruants of God, euery where dispersed, and yet conioyned in spirituall vinity, and in the same communion of the Sacraments, whether they know one another by face or not. And it is certaine that others are said so to be in the house, that they belong not (*ad compagem domus*) to the frame of the house. nor to the society of fruitfull & peacefull righteousness, but as the chaffe among the Corne, &c. --- of whom it is said, They departed from vs, but they were not of vs. In many other places Saint *Augustine* hath the like.

The like De unitate eccle. cap. vii. & Epist. 48. & De Bapt. cor. 2. Donat. lib. 5. c. 27. & in presentatione in Psal. 47. & De doctr. Christiana, lib. 3. cap. 22. In the rules of Iohannes De corpore Domini bijartito.

Insomuch as *Belarmine* being ouerpressed with the Scriptures and Fathers, and especially Saint *Augustine*, cannot



f Bellar. de eccle.  
milit. lib 3. cap.  
2. §. notandum  
item.

ib. cap. 9. §.  
Ad ultimum  
dico, malos non  
esse membra in  
corpore Christi,  
et hoc significari  
illis scripturis  
(obiectis)

h Aug. lib. 2.  
contra Cie. con-  
tum. cap. 21.  
Ac per hoc et-  
iam nesciente ec-  
clesia, propter  
malam pellutam-  
que conscientiam  
damnati a Chri-  
sto, am in corpo-  
re Christi non  
sunt, quod est ec-  
clesia, quoniam  
non potest Chri-  
stus habere mem-  
bra damnata.  
i Bellar. ib. §.  
Argumentum  
ostensum.

cannot but yeeld, and saith, in plaine tearmes; f that wicked men without any internall vertue, are no otherwise members of the Church, then our excrements and diseases are parts or members of our bodies, as our hayres, our nayles, and euill humours in our bodies, and elsewhere. g He saith that euill men are no other then dead members of Christs body; and hee cireth many learned Papists that say, (*Malos non esse membra vera, nec simpliciter corporis ecclesia, sed tantum secundum quid, & a quovocè.*) That euill men are not true members, nor simply of the body of the Church, but onely after a sort, and equiuocally. His Authers alleadged there, are *Iohannes de Turrecremata, Alexander de Ales, Hugo, B. Thomas, Petrus à Soto, Melchior Canus, & alij.*

I will conclude this point with Saint *Augustine*, who saith, h Though the Church know them not, yet they that are condemned by Christ for their euill and defiled conscience, are not now in the body of Christ, which is the Church, because Christ cannot haue any damned members.

To which place, and many other like, cited out of Saint *Augustine*, *Bellarmino* answereth, That wicked men are not of the true inward part of the Church, but of the outward onely, as he had said before, not true members, nor simply of the Church, but equiuocally.

By all this (I hope) you see our Doctrine and distinction agree with the truth taught by the Scriptures and Fathers, and your best learned men, to which euen *Bellarmino* himselfe (after much disputing and shifting) is compelled to yeeld. And though you are loth to allow vs the termes of visible and invisible (the one noting the outward mixt number of professors, the other the purer part of the Church, to whom the promises belong, and who are onely knowne of God :) yet you are compelled to yeeld vs the matter meant by them.

*Antiquum.* If you meane no other thing by those termes,

termes, we yeeld you both the matter and the termes:  
But,

Subjection. 2.

- §. 1. *Some promises of God concerne the outward spreading of the Church, some the inward graces.*
- §. 2. *The outward spreading and glorious visibility, is not at all times alike.*
- §. 3. *So S. Ambrose, and S. Austen teach, by comparing the Church to the Moone.*
- §. 4. *Many Fathers and Romish Doctors say, that in the time of Antichrist, the Church will be obscure, and hardly visible.*
- §. 5. *Which (say Valentinianus, and many Fathers) was fulfilled in the Arrians time.*
- §. 6. *The Jesuite, Valentinianus grants as much invisibility of the Church, as Protestants desire.*
- §. 7. *Observations out of his grant.*

If you meane that the whole true Church may be latent and invisible many yeares, without being seene of the world by her Gouvernement, Doctrine, and Sacraments: we deny all possibility of such invisibility.

§. 1.

*Antiquissimus.* We neuer held or taught any such thing. Now then since you yeeld vs those distinctions of the Church, and grant that the most or best of the promises, belong onely to the better part thereof, which is onely knowen vnto God, and not to all the professors that are visible to men: I goe forwards to distinguish of the promises: whereof some are of the outward amplitude, largenesse, & spreading of the Church to all Nations (whereas formerly it had beene shut vp in the land of Canaan onely) and of outward subiection of Kings and peoples to the profession of the truth.

See B. White  
against Fisher.  
pag 62.

1.

Some are of the inward purity, grace, and holinesse of the Church, and of our Sauours peculiar loue vnto it,

2.

it,

it, uniting it as his immaculate Spouse vnto himselfe, and making it partaker of his glory.

The former are pliable to the visible Church, in the generality thereof. But if you apply the latter also to that whole visible company, you runne into inextricable errors. For they are applicable onely to the better and sounder part thereof, which is onely discerned and known vnto God, and in that respect invisible to men. This distinction you grant also in granting the former. I come therefore thirdly to

<sup>3</sup>  
§. 2. The distinction of times; for the outward promises are not all at all times applicable to the outward visible Church: or not at all times alike. For in some Ages the Church is more conspicuous then in other: yea, the false Church more conspicuous then the true.

If you thinke the Church must be alwayes gloriously visible to the end of the world without interruption, you are deceived. Consider one part of the Scripture with another.

Esay 2. 2.  
Mat. 7. 14.

You looke vpon *Esays* mountaine, to which all must flow: but you see not Christs strait gate and narrow way which few doe find.

Esay. 49. 23.

Reuel. 17. 2.

You note, how at sometimes Kings and Queenes shall be nursing Fathers to the Church; but you note not that at another time, The Kings of the earth shall commit fornication with the Whore of *Babylon*: and the Inhabitants of the earth be made drunke with the wine of her fornication.

Psal. 45. 9.

Reuel. 12. 1, 6.

You thinke of a *Queene* all glorious in a vesture of gold, wrought about with diuers colours, to whom all Nations bring gifts (the Church spreading her glory to the *Gentiles*;) but you forget the woman flying into the Wildernesse to hide her selfe from the rage of the Dragon: (which woman signifies the persecuted Church, by your *Rhemish* confession.)

Marke 16. 15.

You remember well that the faith of Christ must be spread ouer the face of the earth: but you forget that  
towards

towards Christs comming there shall scarce be found Luke 18. 8.  
any faith vpon the earth.

You remember that the Church shall extend from Psal. 71. 8.  
sea to sea, and from the Riuer to the worlds end; and  
the Kings of *Tharſis*, *Arabia*, and *Saba*, shall bring gifts,  
and all Nations shall serue the *Messias*. But you for- 2 Thess. 1. 3, 4?  
get there must be an Apostacy, a reuolt, a falling away, 7.  
( which your *Rhemists* say, shall be from many points  
of true Religion) and that the man of sinne shall sit in  
the Temple of God, carrying himselfe as if he were  
God (not in plaine termes, but) in a mystery.)

Saint <sup>a</sup> *Ambrose* and S. <sup>b</sup> *Augustine* compare the  
Church to the Moone, which recei. eth her light from  
the Sunne, and sometime shineth in her full light, some-  
times with halfe light, sometimes obscurely, and some-  
time is ecclipsed. You would haue this Moone al-  
wayes in the full. And if she shew but little light to vs,  
or be ecclipsed, you will not yeeld she is the Moone.  
And yet ( except in the eclipse) Astronomers demon-  
strate that the Moone hath at all times as much light as  
in the full: but oftentimes a great part of the bright  
side is turned to heauen, and a lesser part to the earth.

And so the Church is euer conspicuous to Gods eye,  
though it appeare not alwayes so to vs. As when *Eli-*  
*as* thought there had beene no more true seruants of  
God but himselfe, yet God knew of 7000 more; though  
their names be not recorded.

I pray you consider well these and other places of  
Scripture, that describe the Church persecuted, scatte-  
red and obscured, as well as those that describe the  
largenesse, conspicuousnesse and glory of it. And re-  
member the one must be true as well as the other, and  
each must haue their times to be fulfilled in. So shall  
you runne straight forward, and not on a byas as you  
haue done.

Consider the Doctrine of the Fathers, and of your  
owne learnedest men, speaking especially of the time of  
L <sup>S. 4.</sup> *Sathan* <sup>B. After grau.</sup>  
<sup>quest. cap. 6. §. 5.</sup>

448. epist. 80.  
ad Hefsehim

4 Greg. in Iob  
lib. 9. cap. 29.  
6 Sermoad. con-  
summatione  
mundi & Anti-  
christo edit. Co-  
lor. 1603.  
pag. 219

7 Soto in 4.  
Sent. dist. 40.  
q. 1. ut. 1.  
8 Aquin. Com-  
ment. in cap. 9.  
Apocal.

9 Apud: Jer.  
ibid. Valent. post.  
lit. 1.  
10 Jer. ib. §. 7.

§. 5.

11 Nazianzeno  
Orat. 3. ad. Ari-  
stos.

12 See Hilary.  
contra Auent.  
Epi. Epist. 70.  
71. & Vitam.  
Antony inter  
cetera Arianoy  
13 Valent. Li-  
bra in commen-  
taria.  
14 Id. Nichol.  
in Symonide.

Sathan let loose. 6 Saint *Augustine* saith, [ *Ecclesiast*  
*non apperituram, impij sunt persecutoribus vira modum*  
*sanientibus.* ] The Church shall not appeare, the impi-  
ous persecutors then beyond measure raging. 4 *Grego-*  
*ry*, The Church as one weakened with old age, will  
scarce bring forth children by preaching. 6 *Ephraim*  
*Syrus*, Men will earnestly enquire, whether the Word  
of God be any where vpon earth, and it will be answer-  
ed, No where 7 *Dominicus a Soto*, your great schoole-  
man saith, That faith will be extinguished in the world,  
and vnder the leading of Antichrist, the City of God  
will be ouerthrowne. And of preaching the Word of  
God, your 8 *Aquinas* saith, At first when Antichrist  
is borne, before he haue enlarged his power, there will  
be preaching: but after he is in his greatest dominati-  
on, then preaching (he meaneth preaching of the truth)  
will be particular, and not (as now) generall, nor so so-  
lemne as now. And before *Aquinas*, This wrote 9 *Jo-*  
*achimus Abbas Florentis*; The whole Church of the  
Saints will be hidden, for so the Elect of God will bee  
wise for themselves, that they will not presume to  
preach publicly (the darkenesse preuailing) not that  
they will cease to encourage and exhort the faithfull  
more secretly, but because they will not dare to preach  
openly.

Haply you will appropriate this to be the last times  
of Antichrist (which your Doctors hold to be very  
short) but your *Valentiniarius* extends it to other former  
times and applies it to the times of the *Arrian* Here-  
sie. Of which 11 *Nazianzen* writes thus: Where are  
they now that obiekt povertry vnto vs, and insolently  
brag of their riches? which define the Church by mul-  
titude, and scorne the little flocke? whereof 12 other  
Fathers say: that almost the whole world was shooke  
with the cruell tempest of that sudden heresie: 13 so that  
it defiled not onely the parts of the East and West, but  
entangled also the South and North, and the Islands,  
with



with the perfidiousnesse thereof : <sup>n</sup> So that the whole world groaned, and wondered that it was become *Arian*. But the <sup>o</sup> godly, true followers of Christ ( as that great Prophet *Elias* ) were hidden , and thrust themselves into holes and denues of the earth, or continued wandering in the Wildernesse. For, <sup>p</sup> auoyding the houses of prayer ( which were then become schooles of impiety ) they were compelled to lift vp their hands to the Lord in deserts : and <sup>q</sup> the greatest part being thrust out and banished from the Cities , were among the deserts, holes, sauage Beasts, and rockes, with hunger, thirst, nakednesse, afflicted, worne and wasted. And <sup>r</sup> when they suffered the same things that their Fathers suffered, yet they were not thought to suffer for Christ, because their persecutors also were called by the name of Christians.

<sup>n</sup> Hieronymus  
contra Lucheria-  
nos.

<sup>o</sup> Athanasius  
epist. ad solitari-  
am vitam agen-  
tes.

<sup>p</sup> Basil. epist. 69.

<sup>q</sup> Vincent. Lirin.  
in communitorio.

<sup>r</sup> Basil. epist. 17.

Thus was it with the true Christians in the *Arians* times : thus with the Church of God in the middle-times, after Sathans loosing : thus with the Protestants in those later times : all persecuted by them that called themselves Christians and Catholicks, and held the chiefeft places in the Christian world.

And such was the paucity and obscurity of Christians in the *Arians* times, that S.<sup>c</sup> Basil cryes out, *An Ecclesia sua prorsus reliquit dominus?* Hath God verily forsaken his Church? Is it now the last houre? and doth the defection or departure thus take beginning, that now henceforth that man of sinne, that sonne of perdition may be reuealed? &c.

<sup>s</sup> Basil.

But let vs heare the very words of your owne learned Iesuite <sup>t</sup> Gregory de *valentia*. who grants as much as we desire. Now to refute the cauils of Sectaries (saith he) Note-- we doe not say, The Church is alwayes alike conspicuous, or alwayes alike easie to be discerned. For we know it is sometimes tossed with the waues of Errours, Schismes, Persecutions; so that to the vnskillfull, not wisely esteeming the reasons of Times and

<sup>s</sup> 6.

<sup>t</sup> Greg. de Valent.  
Analysia fidei  
lib. 6. cap. 4. pro-  
batione 4. §. 120  
zero.

Circumstances of things, it is hard to be known. Which then specially happened, when the perfidiousnesse of the *Arians*, domineerd well neere in all the world. For at that time wrote Saint *Ierom*, that the ship of the Church was almost ouerwhelmed. And *Hilary* admonished in many words, that the Church at that time was not to be sought, *In tectis & exteriori pompa, sed potius in carceribus & speluncis* (not in houses or Temples and outward pompe, but rather in prisons and caues.) Therefore we deny not, but that it is harder to discerne the Church one time then another. But this we affirme, that it may alwayes be knowne of them that weigh things wisely. For in that very time when it seemed to be hid, compared with the times foregoing, it might be perceiued, that the Church was not with the multitude of Innovators, but rather with those few who followed that which the ancient Fathers of the Church and all the faithfull held, with great consent, and long continuance. Thus writes *Gregory of Valence*.

§. 7.

Out of which testimony I obserue.

1 That he excludes the perpetuall and vninterrupted glory of the Church, as not necessary, nor any marke of the Church, as you and many of your side make it.

2 He grants that the Church may be in a few, and not alwayes in the great multitudes.

3 It may be onely in secret places, prisons, dennes, and caues, and not be found in temples and houses.

4 It may be hard to be discerned and knowne.

5 It is discerned and knowne (not to euery one, but) to them that weigh things wisely.

6 It is not with Innovators (such as bring in nouelties, or new doctrines) but with them that hold what the ancient Church and Fathers held with great consent, and long continuance. This note makes wholly for the Protestants, who reform the Church according

to the first and best times: and against the Church of *Rome* which hath brought in the worshipping of Images, the Popes supremacy, halfe Communion, private Masses, sale of Pardons, and other things unknowne to the Fathers and the Primitive Church.

*Antiquus.* Of these things we shall consider hereafter.

## §. 2.

*The Protestant Church hath evermore beene so visible as the Church of Christ ought to be.*

*Subsection 1. §. 1. for it hath evermore taught the same doctrine which the Scriptures and the Fathers taught.*

*§. 2. As appears by Irenæus, Tertullian, and the Creedes. But, §. 3. The Romists Cannot alludge the Fathers for their new Doctrines.*

Now, proue your Protestant Church to have beene so visible in all Ages, as the Church of Christ ought to be, or else you have said nothing.

*Antiquissimus.* It might be sufficient (according to your owne *Valentinianus*) to shew that our Church was sometime in some few, and then hidden as the woman in the Wildernesse, *Revel. 12.6.*) and unknowne to the greatest part of the world, which weighed not times and things wisely; and was slandered by the persecutors thereof, as a false Church: But I will not take all advantages, but giue you a full visibility thereof at all times.

*Subsection. 1.*

First I say, our Church (for the doctrine thereof) is the same which the Primitive Church of Christ was for many ages. For neither it nor ours taught any other points of faith necessary to saluation, then such as are contained in plain places of the Scripture, or necessarily deduced from them by good consequence. When

§. 2.

1 De verbis De  
lib. 4. cap. 11. §.  
his notatis.

2 De iustific.  
lib. 3. cap. 8. §.  
prima ratio.

This I haue  
proued more  
fully cap.

King James  
premonition  
to all Christi-  
an Monarks  
pag. 35, 36.

the Fathers are vrged against *Billarmin* in this point, he yeeldeth 1 that whatsoeuer the Apostles publickly taught to the people which was necessary, all that they wrote: 2 That nothing can be certaine to be beleueed with the certainty of faith, but what is immediately contained in the Word of God, or thence deducted by euident consequence.

Now it is our Generall course to examine all do-  
ctrines by the Scriptures: holding the Scriptures the  
vndoubted Oracles of God for the ground of all our  
beleefe, as the Fathers did: and holding the true sense  
of the Scriptures, as it is deliuered for all funda-  
mentall points, in the three Creeds, and in the foure  
first generall Councells, and the vniforme consent  
of the ancient Fathers. In which is contained, the full  
instruction for saluation, and the vnyty of the Catho-  
licke Church.

§. 2.

*Irenaus* Bishop of *Lions* in *France*, liuing within 200  
yeeres of our Sauour (a discipule of those that heard  
*Saint Iohn* the Apostle) writing against the Heretickes  
*Valentinians*, *Gnosticks*, and others: layeth downe in his  
first booke and 2 chapter, no other Articles of faith, and  
grounds of Religion then our ordinary Catechisme tea-  
cheth: and in his third chapter sheweth that in the v-  
nity of that faith all the Churches of *Germany*, *France*,  
*Spaine* the *East Egypt*, *Libya*, and all the world, were  
founded: therein they sweetly accorded, as if they all  
dwelt in one house, had all but one soule, one heart, and  
one mouth, and this ground he laies for the confutation  
of all Heresies.

1 Tertullianus  
prescript aduer-  
sus hereticos. folio  
q. cario.

• The like doth *Tertullian*, liuing 200 yeeres after  
Christ. He giues the fundamentall points of Religion,  
gathered out of the Scriptures, and deliuered by the  
Churches, the same which our Church deliuereth and  
no other, for the rule of faith.

See King James  
Premonition,  
pag. 35.

The three famous Creeds, named the Apostles, *A-*  
*thanasius*, and the *Nicene* Creeds ordayned for rules of  
Christi-

Christians beleefe, and badges differencing them from Infidels and Hereticks, we hold intirely and firmly, and proclaime them ordinarily in our Churches.

And whatsoeuer the Fathers held vniformely, and agreed vpon as necessary to be beleued vnto saluation, we doe with reuerence receiue. But the particular or priuate opinions which any of them held different from other Fathers, doe not binde vs now, more then those other Fathers then, or the *Romans* at this present.

The foure first generall Councils with reuerence we receiue as Orthodoxe, and so they are acknowledged by our Church, and by our Acts of Parliament. The following Councils are subiect to some exceptions.

See B. Andrew  
Ad Bellarmin  
Apologiam Re-  
sponso. cap. 7.  
pag. 161.

We therefore holding the same points of faith which the Primitiue Fathers held vniformely to be necessary to saluation, and holding no other points that doe any way crosse or weaken them; may iustly challenge them for our predecessors: and their Church and ours in point of doctrine to be all one.

*Antiquus.* We challenge the same Fathers to bee ours also: and we deduce both our Bishops and doctrine by good succession from them: which you cannot doe. But I require not of you a discourse of those times, which either of vs lay alike claime vnto: but of the times nearer vnto *Luther*. Shew mee any visible Church in the world that held *Luthers* doctrine for 500. yeeres next before *Luthers* time.

§. 3.

*Antiquissimus.* You may challenge the Primitiue Fathers for the points wherein you and we agree, as the Canonick Scriptures, the doctrine of the Trinity in Vnity, Baptisme, and such like: But you cannot challenge them to be yours in those additions and corruptions which they neuer knew, and which you haue brought into the Church in later times, and which make the great difference betwixt you and vs: as the worshipping of Images, the Popes pardons, priuate



Masses, or Communion without communicating halfe Communion without the Cup, the Popes transcendent supremacy, and such like.

§. 4.

But in calling vs to these later times, you are good disciples of the Poet *Horace*, who in his *Arte Poetica*, saith, A witty Poet must vse this Art. The point which he hath no hope to burnish faire, and bright, he must leaue vntouched,

*Et qua desperat tractata nitefcere posse, relinquit.*

This is good Poetry indeed in them, but pitifull Diuinity in you, to leaue the best times and purest patternes and draw vs to the worst. But,

*Sectionis. 2. Subsectio. 2.*

- §. 1. Propounding (1) the Easterne and Greeke Churches (2) the Waldenses, &c. And (3) the Roman Church it selfe, misliking and groaning under the tyranny of the Papacy, and desiring reformation.
- §. 2. The Greeke Church condemned by the Romish as Hereticall.
- §. 3. Iselated by Scotus, Lombard, Aquinas, and others.

Now presupposing you yeeld vs those best times, wherein our Church was very gloriously visible, wee follow you to the worst.

1.

D. Field of the  
Church. booke  
2. cap. 3.

Wherein <sup>we</sup> you propose vnto you, first, the spacious and famous Churches of *Grecia*, *Armenia*, *Aethiopia*, and *Russia*; which holding the same rule of faith which we hold, and beleeuing all points absolutely necessary to saluation, as we beleeu, and refusing the same corruptions of the Church of *Rome*, which we refuse; were the same with our Church: true Churches of God; notwithstanding some defects, errours, and diuisions among them, which stayned their beauty, and hindered their perfection, but did not cut them off from

from possibility of saluation. And so (for ought I know they continue till this time.

These Churches therefore in the *East, South, and North*, especially the *Greeke Church*, so famous for many Ages before our *Western* reformation, as for all other things, so also for their separation from the Church of *Rome*, for the enormities thereof, wee may rightly call our predecessors, which maintained our doctrine long before *Luthers* time.

Againe, in the *West* wee propose vnto you the *Waldenses*, separated from the Community of the *Romish* Hierarchy, and their followers, continuing vnto *Luthers* time.

And great numbers of others also that held Community with the *Romish* Hierarchy, but misliked their tyranny and corruptions, groaned vnder them, longed for reformation, and gladly embraced it when they found it. What say you to these?

*Antiquus.* I except against them all. First, against the *Greeke Church* (which yet is farre better then the *Armenian, Ethiopian, or Russian*) I say it is no Church at all, both because it is cut off by Schisme from the Catholike *Roman Church*, and because it is hereticall in a fundamentall point, denying the procession of the Holy Ghost, from the Sonne of God.

*Antiquissimus.* You offend much against charity in condemning such famous Churches for separating from the particular *Roman Church* by Schisme: and against verity by charging it with fundamentall heresie. Of schisme afterwards, now for the heresie.

It seemes by *Scotus*,<sup>a</sup> that the *Greekes* held no other Heresie then *Saint Basil* and *Gregory Nazianzen* held 370 after Christ; whom yet no man durst euer call Hereticke. Surely out of their words (as they expresse themselues) saying [That the Holy Ghost pro-

§. 1.

See the answer to Mr. Fishers Relation to his third Conference by R. B. pag. 138. §. 3.

<sup>a</sup> Scotus in 1. Sent dist. 11. quæst. 1.

ceeds

ceeds from the Father by the sonne and is the spirit of the sonne] you cannot gather the denyall of the proceeding of the Holy Ghost from the Sonne, or that they make the Sonne vnequall to the Father, or make any difference in the consubstantiality of the persons. If the manner of their speech by some great iudgements be condemned as incommodious, and containing an error yet happily not an error simply fundamentall, sufficient to cut them off from being a true Church. *Magister Sententiarum* saith, <sup>b</sup> The Greekes from the Latines in this point, *Verbo discordant, sensu non differunt*. And *Scotus* saith, The difference is in voce & in modo explicandi potius quam in re. And *Aquinas* saith, <sup>c</sup> that *Quidam Græcorum dicuntur concedere, quod sit à Filio, vel profinat ab eo, non tamen quod procedat*. And whereas *Damasce* saith, *Spiritus per filium esse dicimus, ex filio non dicimus*: <sup>d</sup> *Bellarmino* answers with *Bessarion* and *Gennadius*, that *Damasce* denies not *spiritum sanctum procedere ex filio quod ad rem attinet*, but thinkes it may be more safely said, *per filium quam ex filio*, for the manner of speech, to auoyd the heresie of *Macedonius* and *Eunomius*, who said the spirit proceeded from the Sonne, as from the primary cause, yea indeed the onely cause. But (saith *Bellarmino*) as to auoyde the heresie of *Macedonius*, it was rightly said, *Spiritus esse à Patre per filium*, so for the error of the *Greeks*, it is now more rightly said, *à patre et filio*.

Lastly, *Thomas Aquinas* <sup>e</sup> saith, *Spiritus sanctus immediate à Patre procedit, in quantum est ab eo, & mediate in quantum est à Filio. Et sic dicitur procedere à patre per filium*. Yet I hope you account not Saint *Thomas* an Hereticke.

To shut vp all without exception: *Azorius* (a learned Iesuite, a choice man to deliuer the *Roman* doctrine, as it is held at this day:) in his booke dedicated to Pope *Clement 8.* and Printed by the approbation of *Claudius Aqua viva*, Generall of the Iesuites, and of the

<sup>b</sup> *Magister 1. Sent. dist. 11. d.*

<sup>c</sup> *Aquin. 1. part. 9. 36. art. 2. in corpore.*

<sup>d</sup> *Bellar. De Christo. lib. 2. cap. 27. §. 8. Respondio igitur.*

<sup>e</sup> *Aquin. ib. part. 1. 9. 36. art. 3. ad 1.*

the Matter of the sacred Palace, &c. He reckons the *Grecians Armenians*, and other Christians of the East for Schismatickes onely, because they obey not the Bishop of *Romes* gouernment: but he excuseth them of heresies imputed vnto them. *Azorius Institut. moral. part. 1. lib. 8. cap. 20. §. Decimoquartus.*

## §. 3.

A sufficient historicall discourse of the Waldenses in 4 Subsections. The first of their doctrine; the second, of their great numbers, and visibility; the third, of their large spreading into all Countries; the fourth, of their continuance aboue 400 yeeres, untill Luthers time and after.

## Sectionis 3. Subsection 1. The Doctrine.

§. 1. Of the Waldenses.

§. 2. Their diuers names: but all one, and

§. 3. All of the Protestants Religion, as say *Aeneas Sylvius, Du Bravius, Poplinerus, Cocleus, Eckius, Greterus*, &c.

§. 4. Many bad opinions, badly & falsely imputed to them.

§. 5. Nine Articles different from the Protestants ascribed vnto them by Parsons the Iesuite, but cleared by authenticke Authors.

*Antiquissimus.* What say you then, to them that refused the new doctrines and vsurpations of the Pope in these Westerne parts? the *Waldenses, Albigenes, Bohemians.*

*Antiquus.* You know our men count them all Heretickes.

*Antiquissimus.* So they account vs, and all that speake against their abuses: but vniustly. So was Saint *Paul* accounted by some: but he answered as they and we may, *Acts 24 14.* After the way which they call heresie, so worship we the God of our Fathers: beleeuing all things

things which are written in the Law and the Prophets.

15 And haue hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the iust and vniust. 16 And herein wee exercise our selues to haue alwayes a conscience voyde of offence towards God, and towards men.

But now the question is not whether they and we be heretickes, or no : but whether they were not of our faith, and in number sufficient to make a visible Church.

*Antiquus.* I deny both; for neither were they of your Faith or Religion, but differed much from you: neither were they so great and visible a company as the Church ought to be.

§. 2.

*Antiquissimus.* That they were of our Faith, and our predecessors, I proue first by your owne Writers confessions. Who first did yeeld vs that these names *Waldenses*, *Albigenses*, *Leonists*, or *Pauperes de Lugduno*, *Picards*, *Bohemians*, *Thaborists*, and suchlike, were all one kinde of people, for their faith and Religion, and the diuersity of their names were giuen them by their enemies, partly of the places of their inhabiting (as *Leonists*, and poore men of *Lions*, a City in France; *Picards*, of the Countrey *Picardy*; *Albigenses*, of the City and Countrey of *Albi*; *Bohemians*, of *Bohemia*; *Thaborists*, of the Citie of *Thabor*, &c.) and partly of their principall teachers (as of *Peter Waldus*, *Waldenses*: of *Peter Bruis*, *Petrabrusians*: of *Henry*, *Ioseph*, *Essernon*, *Arnold*, *Wicliffe*, *Hus*, *Henricians*, *Iosephists*, *Essernonists*, *Arnoldists*, *Wicliffists*, *Hussites*, &c.) to omit other nicknames giuen them vpon other causes.

§. 3.

And now secondly, that they were our fore-runners in the points of Religion wherein we differ from you, your Writers shew plentifully.

<sup>a</sup> Hist. Waldens.  
Book. 1. cap. 8.

<sup>a</sup> *Aneas Sylvius*, and *Iohn du Bravins*, in their histories of *Bohemia*, make the doctrine taught by *Calvin*, all one with that of the *Waldenses*.

And



And the same Sylvius saith, <sup>b</sup> The Hussites did im- <sup>b</sup> *Encas Sylv.*  
brace the opinions of the Waldenses. And Hosius ( *he-* <sup>b</sup> *hist. Bohem. cap.*  
*ref. lib. 1.* ) saith, the leprosie of the Waldenses infected all <sup>35.</sup>  
Bohemia.

Lindanus ( in his *Analyticke Tables* ) makes Calvin <sup>c</sup> *Walden lib.*  
inheritor of the Doctrine of the Waldenses. Thomas <sup>c</sup> *de reb. Sacram.*  
Walden <sup>c</sup> saith, The doctrine of the Waldenses crept out <sup>c</sup> *lib. 13. cap. 10.*  
of the quarters of France into England, meaning by <sup>c</sup>  
Wicliffe, against whom he wrote.

<sup>d</sup> Poplinerius saith, The Waldenses and Albigenes a- <sup>d</sup> *D. V. Theor. Gra-*  
bout the yeere 1100, and the succeeding times spread <sup>d</sup> *vis. quest. cap. 8.*  
their doctrine ( *parum differentem* ) little differing from <sup>d</sup> *S. 1.*  
that which the Protestants now imbrace. Lancelotus  
*du voisin Poplinerius histor. Franc. lib. 1. fol. 7. b. edit. an-*  
*no 1581.*

<sup>e</sup> Gretserus the Iesuite, calls the Albigenes, Walden- <sup>e</sup> *lib. cap. 9. §. 12.*  
ses, and Berengarians, ( *Calvinianorum atavos* ) the Cal-  
vinists great grandfathers. Gretser. *prolegom. in scripta*  
*edita contra Wald. cap. 5.*

<sup>f</sup> Francis Guicciardin an Italian, and Florentine Histo- <sup>f</sup> *D. Abbas a-*  
rian writing of the yeere 1520. ( *lib. 13.* ) saith, that Lu- <sup>f</sup> *gainst Hist.*  
ther set abroad the doctrine of the Bohemians ( naming <sup>f</sup> *Reason 1. §. 13.*  
Hus and Hierom. ) And Petrus Messias, a Spaniard ( in  
the life of Wenceslaus ) mentioning the opinions of Hus  
and the Bohemians, saith, They were the seed of those  
errors ( as he calls them ) which were afterwards in  
Germany, ( to wit, taught by Luther. )

<sup>g</sup> And Iohannes Cocleus ( a man that had laboured in <sup>g</sup> *lib. §. 29.*  
the story of the Hussites, and set out bookes thereof,  
and also wrote sharply against Luther, ) saith, that Hus  
did commit spirituall fornication with many aliens,  
with the Wiclivists, the Dulcinists, the Leonists, the Wal-  
denses, the Albigenes, and others of that sort, enemies  
of the Church of Rome. And he saith, that Luther fol-  
lowed Hus his Doctrine, *lib. 2. de Actis & scriptis Lu-*  
*theri.* And calls the Lutherans new Hussites. And a-  
gaine, *lib. 3.* and *lib. 8.* he saith, that vnto his time ( till  
Luthers

*Luthers* time and after) there remained the sect of the *Thaborites* in many places of *Bohemia* and *Moravia*, vnder the name of *Picards* and *Waldenses*.

<sup>h</sup> *Hist. Albigen.* lib. 1. cap. 8.

<sup>h</sup> *Eckius* (in his common places, cap. 28.) saith, *Luther* had done nothing else but renew the heresies of the *Waldenses*, *Albigenses*, *Wichite*, and *Iohn Hus*.

§. 4.

*Antiquus*. Sir, our men deny not, but these *Waldenses* and others, were *Luthers* fore-runners in many things: but they held some things which you are ashamed to hold, and therefore were not of your Church or Religion.

<sup>i</sup> *B. P. Hist. Gra.* uill. quæst. cap. 10. §. 15.

*Antiquissimus*. I know well, that many errors were imputed to them which they neuer held. As <sup>i</sup> *Bernardus Girardus*, the French Historian (lib. 10.) saith: Although they had some ill opinions, yet these did not so much stirre v<sup>p</sup> the hatred of the Pope and great Princes against them, as their freedome in speech which they vsed in blaming and reprobuing the vices, dissolute manners, life, and actions of Princes, Ecclesiasticall persons, and the Pope himselfe. That was the chiefe thing which drew the hatred of all vpon them. (*& effectis ut plures nefarie assingerentur eis opiniones, a quibus omnino fuerant alieni*) this caused many wicked opinions to be deuised and fathered of them, from which they were very free and guiltlesse.

<sup>h</sup> *ib.* cap. 8. §. 28.

<sup>k</sup> *Thuanus* (*histor. lib. 5. anno 1550.*) reckons v<sup>p</sup> their opinions thus: They held that the Church of *Rome*, because it had forsaken the true faith of Christ, was that Whore of *Babylon* and that barren tree which Christ cursed, and therefore we ought not to obey the Pope and Bishops which fostered his errors: that the Monasticall life was the sinke and kennell of the Church, the vowes thereof vaine, and seruing onely for vnclean lusts: that the Priests orders were notes of that beast mentioned in the *Reuelation*: that purgatory fire, sacrifice of the Masse, Sanctuaries, or hallowed places about Churches, worshipping of Saints, offerings for the dead,

dead, were the Inuentions of Sathan. Then he addeth, To these certaine and chiefe heads of their doctrine (*alia afficta*) others are fained and deuised, concerning Mariage, resurrection, the state of soules after death, and of Meates.

<sup>1</sup> Bishop Jewell saith, our ancient Christians were slandered, that they made priuy meetings in the darke, killed yong babes, fed themselues with mens flesh, and like Sauage and brute beasts did drinke their blood: In conclusion, how that after they had put out the Candles, they committed adultery or incest one with another, brethren with sisters, sonnes with their mothers, without shame or difference: men without all Religion, enemies of mankind, vnworthy to be suffered in the world.

Thus they said of the ancient Christians, and thus they said of the *Waldenses*, most vniuently and vtrucly of both: you doubt not of the former, let many of your owne Writers satisfie you of the later.

<sup>m</sup> *Rainerius* (whose booke *Græserius* the Iesuite lately set out among other Writers of the *Waldenses*) saith, The *Waldenses*, were the most dangerous sect to the Church of all other for three causes: the third whereof is, that whereas other sects, through the outrageousnesse of blasphemy against God, worke a horroir in men, this sect of the *Leonists* hath a great shew of piety; because before men they liue iustly, and of God they beleue all things piously, and hold all the articles contained in the Creed: onely they blaspheme and hate the *Roman* Church for which the multitude is easie to beleue.

<sup>n</sup> *Iacobus de Riberia* (in his collections of the *Cities of Tholous*) saith, the *Waldenses* wonne all credit from the Priests, and made them little esteemed, by the holiness of their liues, and excellency of their doctrine. The like saith *Rainerius*, cited *ib.* *De forma heret.* fol. 98. And *Clauus de Scissel*, Archbishop of Turin, saith,

they

<sup>1</sup> B. Irenæus Apol.  
cap. 1. diuif. 1.

<sup>m</sup> Vsser grav.  
que cap. 6. §. 11.

<sup>n</sup> Hist. Wald.  
booke 1. cap. 6.

Resembles Ora-  
tion of the Wal-  
denses cit. 4. ib.

they liued vnreproueably without reproach or scandall among men, cited *ib.* In his Treatise against the *Waldenses*. The B. of *Canaillon*, sent a certaine Monke, a Diuine, to conferre and conuince the *Waldenses* of *Mervindal* in *Prorince*, who vpon his returne, said, He had not so much profited in all his life in the Scriptures, as hee had done in those few dayes conference with the *Waldenses*. Wherevpon the Bishop sent diuers Doctors to confound them, but vpon their returne, one of them said with a loud voyce, that he had learned more touching the Doctrine necessary to saluation, by the *Waldenses*, instructing their children in their Catechisings, then in all the disputations of Diuinity which he had euer heard in *Paris*.

§. 5.

¶ Parsons three  
Conversions  
part. 2. cap. 10.  
§. 26.

*Antiquus*. I will not stand vpon those foule errors which some authors attribute to the *Waldenses*; but there are nine points which the late learned Iesuite, <sup>a</sup> Robert Parsons saith, All Authors that write of the *Waldenses*, doe attribute vnto them, which I hope you will be ashamed to maintaine: Those shew that you and they are not of one Charch.

*Antiquissimus*. Those shew the vanity and shamelesse of that man, that to the face of the world auoucheth all Authors, when many Authors say the plaine contrary.

1.

¶ *Origenes lib. 6.*  
*contra Celsum.*  
*Eu. lib. iij. lib. 4.*  
*cap. 7.*  
See *Cecilius* his  
wicked Orati-  
on in *Minuty*  
*Felici Oslamo.*  
recited also by  
*D. I. Iher Graui.*  
*quest. cap. 6. §. 12*  
See him also  
*ib. §. 20.*

This first article or error (which he saith they hold) is, that all carnall concupiscence and coniunction is lawfull, when lust doth burne vs. (And therefore some adde, that in the darke they praïse all kinde of carnall mixtures, with whomsoever they first meet, &c.)

A filthy slander, laid as well vpon the <sup>b</sup> Primitiue Christians, as vpon them. And them your owne *Raginerius* (cited before) cleareth, saying, *Hac Leonistarum (scilicet) magnam habet speciem pietatis: eo quod coram hominibus iuste viuunt, & bene omnia de Deo credant, &c.* Againe, *Casti sunt Leonista*, pag. 231. lin. 48. And againe, *Qualibet naturâ turpia deuitant. Item, suos subdi-*

res ad eadem diligenter informant. Ib. pag. 232. 42. Rerum Bohemic. script. a M. Frebero edit. Hanov. an. 1602.

They informe their people against this sinne, thus: The sinne of luxury is very pleasing to the Diuell, displeasing to God, and iniurious to our neighbours: because therein a man obeyeth the basest part of his body, rather then God who preferueth it. A foolish woman doth not onely take from a man his good, but himselfe too. He that is giuen to this vice, keepes faith to no man, and theretore *David* caused his faithfull servant to be slaine, that he might enioy his wife. *Amnon* defiled his sister *Thamar*. This vice consumes the heritage of many, as it is said of the prodigall child, that he wasted his goods living luxuriously. *Balaam* made choice of this sinne, to prouoke the children of *Israel* to sinne, by occasion wherof there dyed 24000 persons. This sinne was the cause of the blindness of *Sampson*: it peruerred *Solomon*, and many haue perished by the beauty of a woman. Prayer and Fasting, and distance of place, are the remedies against this sinne. For a man may ouercome either vices by combating with them, but in this he is neuer victorious, but by flying from it, and not approaching neere vnto it, whereof we haue an example in *Ioseph*. It is therefore our duties to pray daily to the Lord, that he will keepe vs from the sinne of luxury, and giue vs vnderstanding and chastity.

Thus they taught and professed: and is it credible, had they practised the contrary, they could haue continued so long, and drawne so much of the world to embrace their Religion, with so great dangers and persecutions as they did? No, (saith your <sup>d</sup> *Rainerius*) the honesty and righteousnesse of their lines was the greatest attractiue that drew the world after them, to the greatest danger of the Church of *Rome*.

The second article of *Parsons*, is, They held all othes vnlawfull to Christians, for any cause whatsoeuer in the world, because it is written, *Nolite iurare*, doe not sweare,

<sup>c</sup> In their booke of remedies against sinne, cap. 21. cited in the History of the Waldenses, booke 1. cap. 4.

<sup>d</sup> *Rainerius*, cited before, §. 4. lib. iii.

II.



\* Gabriel Prato-  
olus  
Pauperum de  
Iugundo error  
30

sweare, *Matth. 5. James 5.* Answer. Indeed they es-  
chewed the common practise of swearing, according  
to Christs precepts, *Matth. 5. 37.* but (saith your *Rai-  
nerius*) to avoyd corporall death, and the revealing of  
their brethren, they would sweare But how agrees  
that with that which *Pratoelius* saith of them: That  
they held that no deadly sinne was to be tollerated,  
though it were to avoyd a greater euill? The truth is,  
in iudgement they sticked not to sweare truly, but in  
triuiall matters they would not sweare rashly, which  
gaue occasion of that cavil: As your *Rainerius* saith, *De-  
cent vitare mendacium, detractionem, iuramentum, ibid.*  
222. 15. 16.

† In their book  
entituled, The  
spirituall Al-  
manacke, in  
the third com-  
ment, cited by  
*Hist. Wald. 204.*  
1. cap. 4.

† Their own doctrine is, that there are lawfull oathes  
tending to the honour of God, and the edification of  
our neighbours, as in *Hebr. 6. 16.* and as *Israel* was in-  
ioyned to sweare by the Name of the eternall God,  
*Dent. 6. 13.* and by the example of those oathes that  
past betwixt *Abimeleck* and *Isaac*, *Gen. 26. 30.* and the  
oath of *Iacob*, *Gen. 31. 53.*

## III.

The third article is: that no iudgement of life and  
death is permitted to Christians in this life: for that  
it is written, *Nolite iudicare, Matth. 7. Luke 6.* Answer.  
But *Rainerius* tels a contrary tale, of a *Waldensian* Glo-  
uer, who being condemned and led to death, said open-  
ly in the hearing of all, *Ton now condemne vs rightly for  
if we had power ouer you as you haue ouer vs, we would ex-  
ercise it against your Clerkes and Religious.* ib 222. 47.

This cauill arose vpon their complaining of the  
Magistrates, (to whom they were deliuered vp by the  
Inquisitors, Priests, and Fryers, who were their ene-  
mies, not indifferent men, but passionate) and so they  
were condemned and executed by them, without hea-  
ring, examining or knowing of their cause. This cruell  
simplicity of the Magistrates they spake against in their  
complaint to  *Ladislaus*, King of *Hungary* and *Bohemia*,  
and elsewhere.

§ But

But their doctrine was, That they were not to suffer the Malefactor to live: and that without correction and discipline, doctrine serves to no purpose, neither should iudgements be acknowledged, nor sinnes punished. And therefore iust anger is the Mother of discipline: and patience without reason, the seed of vices, and permitteth the wicked to digresse from truth and honesty.

In their booke entituled, The light of the treasure of Faith. fol. 214. cited *ibid.*

The fourth article is; That the Creed of the Apostles is to be contemned, and no account at all to be made of it. *Answ.* Who would thinke that wise men would thus play the fooles? In deed, they account not the Saluration of the Angel to the B. Virgin, nor the Apostles Creed to be prayers saith *Rainerius* (*ibid.* 232. 10.)  
 But yet they reuerently receiue the whole New Testament, and the Apostles Creed which is gathered out of it: *Et credunt omnes articulos qui in Symbolo continentur*, saith the same Author. And in their books they haue very good and Catholicke Expositions of the Creed.

III.

The fift Article is, That no other prayer is to be vsed, but onely the *Pater noster*, set downe in Scripture.

V.

*Answ.* And yet their owne Writers (*Rainerius*, *Eymericus*, &c.) record diuers other of their prayers, as for Grace before meat, this: *He that blessed the five barley loaves and two fishes, in the Desert to his Disciples, blesse this Table vnto vs.* And after meat, that of the Revelation, 5. 12, 13. *Blessing, and honour, and wisdom, and thanks, and vertue, and power, be vnto our God for euer and euer, Amen.* Also, *God giue a good reward and recompence to all that doe well vnto vs.* And, *God which hath giuen vs corporall food, giue vs also spirituall life.* And, *The Lord be with vs, and we wish him for euer.* And the rest answered, *Amen.*

There is a large and punctuall confession of sinne, set downe in the third part of the History of the *Waldenses* and *Albigenses*, booke 1. cap. 2. taken out of their booke, Intituled, *New Comfort.*

All which and many other shew the vanity of this caull.

VI.

The sixt Article, That the power of consecrating the body of Christ, and of hearing Confessions, was left by Christ, not onely to Priests, but also to Laymen, if they be iust. *Answer.* The first part of this Article they held not, but rather the contrary, that neither Priests nor Laiks could consecrate the body of Christ. For *Rainerius* saith, *They doe not beleene the Sacrament to be the true Body and Blood of Christ, but the Bread consecrated is called in a certaine figure, the Body of Christ, as it is said, The Rocke was Christ, and the like.* The second part they said truely, and we hold, That the power to heare Confessions, is left by Christ, not onely to Priests, but to discreet and godly Lay-people, who are able to counsaile and comfort them.

*Rainerius in summa de Catharismo & Leonismo.*

*James 5. 14.*

VII.

The seventh Article is, That no Priests must haue any Linings at all: but must liue on Almes, and that no Bishops or other dignity is to be admitted in the Clergy, but that all must be equall. *Answer.* That their Ministers may not lawfully take and enioy Linings, or that it was sinne so to doe, they taught not, <sup>k</sup> but were forry they had not sufficient stayed Linings for them, whereby they might haue more time to their studies, and greater opportunity to instruct them with necessary doctrine and knowledge: but they were not ashamed of their Ministers that were content to worke with their hands to get their liuing, since the doctrine and example of the Apostles load them to it: and they had rather see them so to doe, then to liue idly, follow Taverns, venery, vanity, vsury, sacriledge, & other wickednesse. That all Ministers must be equall, they meant in orders, but not in iurisdiction, for they allowed Deacons, Presbyters, and Bishops, as both *Guido* and *Saxlers* obserue.

*So they profess in their answer. Ad iterum Augustini Orationem ann. 1508. ex Clementis in scripto edita 1572.*

VIII.

The eighth Article is, That Masse is to be said once onely euery yeere: to wit, vpon Maundy Thursday, when

when the Sacrament was instituted, and the Apostles made Priests. For that Christ said, *Dos this in remembrance of me*, to wit, (say they) that which he did at that time, *Luke 22. 1 Cor. 11.* *Answ.* Parsons pretending to bring no articles but such as all Authors charge the *Waldenses* withall, brings this, which no Author imputes to them, but onely one *Guido Carmelita*; and <sup>1</sup> *Alphonfus de Castro*, wonders where *Guido* found it. <sup>m</sup> *Aeneas Sylvius* mentions it not, but contrarily saith, they hold that the Priest may consecrate in any place, and at any time, and minister to them that require it. <sup>n</sup> And *Rainerius*, They mislike that the faithfull should communicate but once in the yeare: and they communicate daily. And concerning the Masse, he saith. <sup>o</sup> They hold that the Masse is nothing, that the Apostles had it not, and that it was made for gaine. And <sup>p</sup> that the oblation made by the Priest in the Masse, profiteth nothing.

<sup>1</sup> *Alphonfus de Castro lib. 6. adv. hereses tit. de Euchar.*

<sup>m</sup> *Aeneas Sylv. hist. Boem. cap. 35.*

<sup>n</sup> *Rainer. lib. 224.*

<sup>o</sup> *ib. 224. 14.*

<sup>p</sup> *ib. 224. 17.*

The ninth and last Article objected by *Parsons*: That the words of Consecration must be no other, but onely the *Pater noster*, seven times said over the bread, &c. *Answ.* <sup>q</sup> *Alphonfus de Castro* saith, *It is possible that the Waldenses might have had this, but not probable*; for onely *Guido Carmelita* saith it; but *Aeneas Sylvius*, a farre more diligent man, and of better iudgement, mentions it not; neither *Antonius*, nor *Bernardus de Luttenburge*, (though they all professedly reckon vp their errors) but rather they say the contrary. That the *Waldenses* held, The Priest might consecrate in euery place, and time, and minister to them that desire it; and that it was sufficient to speake the Sacramentall words onely.

IX.

<sup>r</sup> And *Rainerius* saith, They receiue not the Canon of the Masse, but onely the words of Christ vulgarly.

<sup>r</sup> *Rainer. pa. 224.*

<sup>14. Edus. Frober.</sup>

By these nine selected Articles, whereby *Parsons* would make the world beleeue the *Waldenses* differed much from vs the world may see they differed nothing at all: had there beene greater differences, doubtlesse

he would have shewed them, for he purposely sought the greatest. Finding therefore no difference, we may safely conclude, they were fully of our faith and Religion, our predecessors and fore-runners, and that the Protestants doctrine was held and taught in the world openly and professedly about 400 yeeres before Luther taught it in Germany.

Section 3. Subsection 2.

§. 1. *Of the great numbers of the Waldenses.*

§. 2. *Their disputations.*

§. 3. *Warres against them.*

§. 4. *By the famous Simon Montfort.*

§. 5. *Carcasson taken.*

§. 6. and 7. *New Armies by Croysadoes against them out of all Christendome. Tolous taken, the King of Aragon slaine.*

§. 8. *Tolous reconerred. Simon slaine. The King of France continueth the warres. The Albigenescs thrive, reconer Carcasson, spread in many Countries.*

§. 9. *The Earle of Tolous deceived by the Pope or his Legate, fortifies Avignon. The King of France besiegeth it, dyeth mad; the Legate unable by force, gets it by fraud and perjury.*

§. 10. *Tolous overthrowes the French Armies. The Pope offers him peace. The great warres cease. Councils are held to root out the Albigenescs.*

§. 11. *Ignorance of Histories makes men love the Pope.*

§. 1. *Antiquus.* Well Sir, if it should be granted, that these Waldenses held your doctrine intirely, without difference, and so were of your Church: yet were you neuer the nearer, because their numbers were so few and scattered, that they did not make a Church so visible, as the true Church of God must always be.

*Antiquissimus.* I will proue they did, and that plentifully



tifully and manifestly, without all exception, out of your owne Authors.

<sup>a</sup> *Rainerius* saith, That of all Sects which either are or haue beene, none hath beene more pernicious to the Church (he meaneth of *Rome*) then that of the *Leonists*. For three causes (marke them well) first, for the long continuance: for some say it hath continued from the time of *Sylvester* (he saie anno *Christi* 314.) others say, from the time of the Apostles. Secondly, for the generality, for there is almost no countrey into which this Sect hath not entred. Thirdly, that whereas all other haue wrought a horreur through their outrageous blasphemies against God, this of the *Leonists* hath a great shew of piety, because that before men they liue iustly, and of God they belecue all things well, and all the Articles which are contained in the Creed; onely they blaspheme and hate the *Roman* Church: where- in the multitude is prone to hearken vnto them.

Note you the antiquity, and the generality in all Nations, arguing a visibility sutable to the Church? Now heare your *Poplineri*,<sup>b</sup> (whom *Genebrard* calls an vpright and right learned man, and one who hath written all things purely and simply, according to the truth of the History, not for fauour of the cause.) Hee<sup>c</sup> saith, The *Roman* Church was neuer more sharply oppugned, then by the *Waldenses* and their successors in *Aqustania*, and the Regions adioyning, &c. For these (saith he) against the wils of all Christian Princes about the yeere 1100, and in the succeeding times, spread abroad their doctrine, little differing from that which at this day the Protestants embrace, not onely through all *France*, but almost through all the Countries of *Europe* also. For the *French*, *Spanish*, *English*, *Scots*, *Italians*, *Germans*, *Bohemians*, *Saxons*, *Polonians*, *Lithuanians*, and other Nations, haue obstinately defended it to this day. *Gretserus* the Iesuite saith,<sup>d</sup> The *Waldenses* multiplied so, that [ *vix aliqua regio ab hac peste immunis* &

<sup>a</sup> This *Rainerius* is set out by *Fredericus*, among other writers of *Bohemian* matters *Hannov. anno* 1602. see there pag. 222. 223. and by *Gretserus*, *Ingressus* anno 1603. see there *Rainer.* contra *baret* c. 4. pag. 54. And his testimony is often cited by Protestants, as *Morney* *My-*

*sterium iniquita-* *tie* pag. 731. edit. *Salmutius* 8. 1612. *Vsher* *grav. quest.* c. 6. §. 11. *Archb.* *Abbot.* contra *Hill* Reason 1. §. 29 &c.

<sup>b</sup> *Genebrard* *Chronol. lib.* 4. an. 1581. pag. 782. edit. *Paris.* 1600. <sup>c</sup> *Palmerius* *hist.* *Franc.* lib. 1. ed. 2. an. 1581. fol. 7. b.

<sup>d</sup> *Gretserus* *pro-* *legom. in script.* edit. contra *Wald.* cap. 6.

intacta mansit: adeo se diffuderat, ut cum plurimorum exitu in varias provincias infuderat, &c.] Scarce any Region remained free and vntouched of it, so greatly it spread it selfe into all Prouinces.

<sup>c</sup> *Cesarus Heisterbach. hist. lib. 6. cap. 21.*

<sup>d</sup> *Parsons three conuersions. part. 2. cap. 10. §. 28.*

The *Albigenses* error so increased (saith *Cesarus* <sup>e</sup>) that in a short time it infected [ *Vsq̃ue ad mille ciuitates* ] a thousand Cities: and if it had not been repressed by the sword, I thinke (saith he) it would haue corrupted all Europe. This also your Iesuite <sup>f</sup> *Roberts Parsons* acknowledgeth, and saith, they had an army of 70000. men to fight for them. Obserue here their multitude, and obserue how it was repressed, not by soul-conuincing disputation, but by body-killing-persecution.

<sup>a</sup> *Alfisdorensis Chronolog. an 1207. l. 7. Ther cap. 0. §. 20, 30.*

We read indeed of some disputations and conferences with them, wherein the Popes learned Doctors and Bishops sought to conuince and winne them: but all without fruit. <sup>a</sup> Diuers Abbots of the *Cistercian* order (by appointment of the Pope) and one Bishop (*Episcopus Oximensis*,) with their assistants, to the number of 30, went by two or three together thorow their Cities, Villages, and Townes, preaching for three moneths space: but (saith the Author, *Paucos reuerant*) they converted but few.

<sup>b</sup> *ibid.*

<sup>b</sup> At other times the like preachers assayed to persuade them, but profited little or nothing.

<sup>c</sup> *Bertrand. de gest. Theologian. fol. 46. col. 2.*  
<sup>d</sup> *Montreal.*

<sup>c</sup> One among all other disputations, is most famous, <sup>a</sup> *apud montem Regalem*, in the Diocesse of *Carcaffon*, betwixt *Fulco B. of Tolons*; *Didacus, B. of Exon*. *Saint Dominicke*, *Peter de Castro nouo*, and *Rennulphus*, on the one side: and *Pontannus Iordanns*, *Arnoldus Auvisanus*, *Arnoldus Ottonus*, *Philibertus Castrensis*, and *Benedictus Thermus*, Pastors of the *Albigenses*, on the other side: <sup>d</sup> before foure Moderators or Arbiters (two of them Noble men, *Bernardus de villa noua*, and *Bernardus Arrensis*: and two Plebeians, *Raimundus Godius*, and *Arnoldus Riberia*.) The heresies (or questions) were these: That the Church of Rome is not the holy Church nor

<sup>e</sup> *Iacobus de Riberia in collectione de vrbis Tolosa.*

Spouse

Sponse of Christ; but a Church defiled with the doctrine of the Deuill, and is that *Babylon* which Saint *John* describes in the *Revelation*, the Mother of fornications and abominations, made drunke with the blood of the Saints, and that these things are not approued of God, which are approued of the Church of *Rome*. And, that the Masse was not ordained by Christ nor his Apostles, but is an inuention of men. This disputation held them many dayes, without fruit: sauing, that diuers histories giue the victory to the *Albigenses*. And it is certaine, that *Odo B. of Paris*, finally informed the Pope, that, The *Albigenses* being often set upon, could by no meanes be conquered by the sword of Gods Word; and therefore it was fit to beat them downe by warres. And some say, It was the Popes policy to entertaine them with conference and disputations, that in the mean season he might prepare great Armies to root out them and their Religion.

These oft and great trauailes in preaching, conferring, disputing, needed not to men inuisible, obscure, of small numbers, or contemptible: much lesse needed those great Armies which were gathered to put them downe, if they were few and obscure. Pope *Alexander 3.* had cursed them, anno 1163. persecuted them with warre, 1170. and with Inquisition 1176. And after this, spoyle a great number of them (anno 1181) *exercitu militum pedisumque infans*, with an Army in number of horse and foot infinite (saith *Nangiacus*) and yet (saith the Monke *Alsiessiodorensis*) they recovered, returned to their former opinions and multiplied, which, *Innocent 3.* seeing, and foreseeing the great danger of the Popes downfall by their spreading doctrine: thought best to arme both heauen and earth against them. Authorizing the new sprung Friers *Dominicans* and *Franciscans*, to preach in all places, (whether the Bishops and ordinary Pastors would or no) and to uphold the Popes falling kingdome: and

• *Hist. Albigen.*  
• booke 1. cap. 2.  
• See *Vther* ib.  
§. 22.

• *Chronolog. Al-*  
• *siessiod. an. 1208.*

• *ol. 103. b*

• *Albigenses scilicet*  
• *attentati, nulla-*  
• *tenus gladio ver-*  
• *bi Dei poterant*  
• *expugnari.*

• *Hilagarus hist.*  
• *of Fox pag. 126.*

§. 3.

• *Vther ib. cap.*  
• *§. 31, 32, 37.*

• *Gulielmus*  
• *Nangiacus chron.*  
• *M. S.*

• *Alsiessiodorensis*  
• *chron. an. 1181.*

• *Antonin. hist.*  
• *part 3. lib. 23.*  
• *cap. 1. prope mil-*  
• *ium.*

• *Vther ib. cap. 9.*  
• *§. 13, 12.*

• *Fryers ori-*  
• *ginal, about 12*  
• *hundred yeere*  
• *after Christ.*

withall

<sup>f</sup> Rigordus histor.  
ann. 1108. pag.  
207.

withall to execute a most cruell Inquisition against hereticks (for by that odious name were all good Christians branded, that would not be subiect to the popes tyranny and *Romish* corruptions.) But all this being insufficient, <sup>f</sup>he published his *Croisadoes*, promising pardon of all finnes, and the ioyes of heaven to all that would take the signe of the crosse vpon their Coates or Armour, and become souldiers against the *Waldenses*, and continue in the warre for forty dayes together, after they came, or that happened to dye in their way comming thither. A very politicke and a thrifty course: he promised paradise and eternall life, very liberally to his crossed souldiers, but bestowed not one crosse of siluer to maintaine them. But withall, they that were once crossed thus for the holy warres, in what land soeuer, were no longer the Kings subiects, but the popes: neither might they be arrested, sued, or troubled for any debts or actions; but must be suffered freely to goe about to prepare themselves; and all men must thinke it a holy and meritorious deed to furnish and ayde them with whatsoeuer they needed, and account them the vndoubted citizens of heaven, whether they liued or dyed.

<sup>g</sup> Gregorius Prelegom. in scripta edita contra *Waldenses*. cap. 6. <sup>h</sup> *Th.* ib. cap. 9. S. 4, 5.

Thus the politicke pope turned the *Croisadoes*, and Armies, ordained to goe against Christs enemies the *Sarazens* or *Turkes*, now to goe against the popes own enemies, Christians, the best seruants of Christ. <sup>g</sup> The Catholicks (saith your Iesuite *Greiser*) which tooke the badge of the crosse vpon them, to warre and roote out the hereticks, (*Albigenses* or *Waldenses*) were promised to enioy the same Indulgence and be guarded with the same holy priuiledge, which was granted to them that warred against the *Turke*, for defence of the holy Land.

<sup>h</sup> *Vmbert. Burgund. Serm. part. 2. serm. 64.*

And further, the better to gather numbers of souldiers in euery place, <sup>h</sup> the pope vsed the helpe of Preachers to stirre vp the people. And the Preachers taking this, or some such like text [*Psalm. 94. 16. Who will rise*

up for me against the evil doers? or who will stand up for me against the workers of Iniquity? ] would commonly conclude their Sermons with this exhortation [ Behold, deare Brethren, you see the malice of the Heresikes, you see how much hurt they doe in the world: and you see againe how carefully, and by all holy means the Church doth labour to recall and recover them: but with such men she cannot prevaile; no, they defend themselves with a secular power. And therefore our holy mother the Church, sore against her will, and with great sorrow, is compelled to call together a Christian army against them. Whosoever therefore hath any Zeale of Religion, whosoever is touched with the honour of God, whosoever desireth to be a partaker of that great Indulgence, let him take upon him the signe of the crosse, and ioine himselfe to the army of our Lord crucified. ] By these meanes the pope drew out of all parts an innumerable company of Souldiers, in the yeere 1209. conducted by many Bishops, Earles and Barons, &c. The King of France himselfe (saith *Gualterus Armoricanus*) sent fiftene thousand at his owne charge, giuing example to others. This great Army in short time, tooke one great strong populous City, and put to the sword threescore thousand, among whom were many of their owne Catholickes. For *Arnoldus* the Cistercian Abbot (being the Popes Legate in this great Warre) commanded the Captaines and souldiers, saying, *Cedite eos; novis enim Dominus qui sunt eius*: Kill them all (Catholicks or Hereticks) for the Lord knoweth who are his.

Then the Army marched on to *Carcaſson*, a City both of it selfe, strong and well manned: not likely, without strong siege effusion of much blood, and great losse of time to be taken with this great Army, and therefore the Leaders were glad to gaine it by composition, suffering a world of people, of the *Albigenses* religion, thence to depart, so they would leaue the City vnweakened, and vndefaced: which City thus gotten, they made the

<sup>\*</sup> *Urbem Biturensem.*

<sup>i</sup> *Cesarium Heisterbachensis bistor. lib. 5. cap. 21.*

Let our English Catholicks consider what they are to looke for in like cases of our enemies prevailing.



17<sup>th</sup> Hier cap. 10.  
§. 6.

the head City of the warre, which they foresaw would be very long, the number, strength, and resolution of the *Albigenses*, being very great. This City therefore they fortified and furnished with all manner of store for all future events, and made *Simon of Montfort* (a Noble man highly descended, and allied to the Kings of England, and of France) gouvernour of the City, and generall of the whole Army, and Lord of all the Land already conquered or to bee conquered by these warres.

17<sup>th</sup> ib. Hist.  
*Albig.* booke 1.  
cap. 6, 7.

The cunning Legat, to get the great Earle of *Beziers* into his hands perswaded him with faire promises and safe conduct to come to a parley, and when he had him in his power, contrary to promise tooke him prisoner, saying, that faith is not to be kept with Hereticks. He dyed shortly after in prison, suspected by poyson: and *Simon Montfort* succeeded him in his Lands, and in a monethes space tooke an hundred Castles with much slaughter of the *Albigenses* and their fauourers. But this course of victories had interchanges of losses. For the Gentlemen of the Vicountie of *Beziers*, by secret instructions of the King of *Aragon*, tooke such aduantages, that *Simon* was faine to send to all the Prelates of *Europe* for new supplies, affirming hee had lost about forty Townes and Castles since the last departure of the Pilgrimes. Then *Simon* taking the Castle of *Beron*, weere vnto *Montreal*, caused the eyes of aboue an hundred *Albigenses* to be put out, and their noses cut off, leauing onely one with one eye to conduct the rest to *Cabaret*.

§. 9.  
See ib. and the  
Authors there  
alleged.

The new pilgrimes (or crossed souldiers) arriuing, the next yeere 1210, *Simon* taketh *Minerbe*, a strong Castle situate vpon the Frontiers of *Spaine*, where 140. (some say 180) men and women chose rather to bee burned on earth then in hell for changing their Religion.

Among many other, hee tooke also the Castle of  
*Thermes*

*Thermer, and Remond lord of the place and Countrey, spoiling all with fire, euen the lord also, his wife, sister, daughter, and other Nobles, for their constancy in their old faith.*

The next yeere also 1211. another great Army ar-  
 rived, which tooke many Cities and Castles, hanging  
 and burning many of the *Albigenses*: and besieged *La-  
 valis*, a towne strongly fortified and defended: during  
 which siege, others of the Religion tooke *Montmagan-  
 dij*, and slae great numbers of the *Pontificians*: But af-  
 ter a long siege *Laualis* was taken, the souldiers slaine,  
 foure hundred *Albigenses* burnt, the rest hanged, and the  
 like executions were done in many other Cities and  
 Castles. But the City *Tolous*, though besieged, could  
 not then be taken. *Remond* Earle of *Tolous*, was a great  
 man, neere in blood to the King of *France*, in the 2.  
 degree: he had married *Joane* once Queene of *Sicilia*,  
 sister to *John* King of *England*, by whom he had a son,  
 called also *Remond*, (who was the last Earle of *Tolous*)  
 and after the decease of *Joane*, he married *Elenor*, sister  
 of *Peter* K. of *Aragon*. He was strong therefore in blood,  
 affinity, and confederacy, and none saith, he had as ma-  
 ny Cities, Castles, and Townes, as the yeere hath daies.  
 He had many great prouinces vnder him: *Bertrandus*

\* reckons them thus, *Tenebat Comes Tolofanus comitatum Tolofæ, comitatum de Sancto Egidio, Provinciam, Delphinatum, comitatum vernaissimæ, Ruthenensem patriam, Cadurenses, Albigensem, & Tolosæ circumvicinas Indictarias, linguam Occitanam, & lata dominia intra & ultra Rhodanum & Aquitaniam.*

But because he was a great defender of the *Albigenses*, and was one of their Religion himselfe; The pope proscribed him, and exposed him to extirpation and ruine, and to be a prey to *Simon Montfort* with his pilgrimes. The Earle therefore gathering an Army of an hundred thousand, was very likely to have utterly overthrowen *Simon*, had not the v unexpected death of the

5. 6.  
 m. 1. f. 1. d. d.  
 5. 9. e. f. 7.  
 Caesarus h. d.  
 lib. 5. cap. 21.

n. *Armonica*.  
*philippides* l. v.  
 8.

• Portrait of  
George Talcott  
fol. 32. col. 2.

f P S o f i n d l i s t  
M i n u t e n d e r b.  
B i s p a n i s c h e  
C o p y.

¶ *Iheribid.*  
S. 34. & seq.  
¶ *Hist. Albig.*  
*lib. 1. cap. 1.*

the King of *Aragon* (intercepted by ambush) quite discouraged and dissolved the *Albigenses* Army, so that they could not be stayed by their Captaines from running away, ¶ Some write that the *Albigenses* lost 15000 fighting men, some say 17000, others say, 32000 ¶ By this meanes, *Simon* now able to take the City of *Tolous* sendeth for the King of *France* his sonne, to come and haue the honour of taking the City: who came accordingly, tooke it, and dismantled it, beating downe the towres thereof.

S. 7.

Yet this great misfortune cast not downe the *Albigenses*, but their courage and power was still so great, that new *Croisades* and *Indulgences* were sent abroad to gather new crossed souldiers against them, anno 1213 by whole aide *Simon* wonne many other Castles and townes. And now in a Councell of many Bishops, was *Simon* declared Lord of all the Countries and Dominions gotten by this holy warre; and possession shortly after giuen vnto him by *Lewis*, eldest sonne of the King of *France*, and confirmed also by the pope in the Councell of *Lateran*, anno 1215.

S. 8.

Yet for all this, while *Simon* made a iorney to *Paris* to the King and stayed there about honourable Ceremonies, and making marriages for his children: *Remond* was returned to *Tolous*, and ioyning with many *Aragonians* (that were come to reuenge the death of their King) tooke the City and many other Castles, anno 1217. Vpon the newes whereof, *Simon* returned, and for recouering of the City, besieged it, but was most strangely and suddenly slaine with a stone which a woman threw out of an Engin. Whereupon the siege brake vp, that town remained, and many other townes and Castles returned vnder the obedience of old *Remond*, Earle of *Tolous*.

Againe, anno 1219. The King of *France* sent his sonne (now the second time, taking vpon him the signe of the crosse) with a great Army against the *Albigenses*; who flew

slew of them 5000, and besieged *Tolous* againe, but in vaine. The *Albigenses* also retouer many Castles.

Againe, anno 1221 King *Philip* of *France* sent 10000 footmen, and 200 horsemen against them, still without fruit of their labours.

In the yeere 1223. by the popes appointment, was a Councell held at *Paris* by the popes Legate, two Archbishops and 20 other Bishops, against the *Albigenses*: and King *Philip* of *France* at his death appointed 20000 pounds (or as some write 100000 pound) to be bestowed in winning the *Albigenses* lands (saith *Rigordus*.) For now the *Albigenses* had recouered the strong City, head of the warre, *Carcaffon*, and many other Castles which their enemies had wonne and held 14 yeeres: And were now growne so powerfull in *Bulgaria*, *Croatia*, and *Dalmatia*, that among many others they drew some Bishops to their partie.

But on the other side, *Remond* the Earle of *Tolous*, submitted himselfe into the pope, & vpon his oath that he would endeouour to root out the *Albigenses*, the pope restored him. Yet when he came before the Legat, in a great Councell of *French* Bishops, and there claimed restitution of his lands, according to the popes grant: *Simons* sonne came also and claimed the same lands, as wonne by his father, and assured by the pope, and also by the King of *France*: hereupon the Legat demurred, and vnderhand procured the King of *France*, *Lewis* to gather a great Army of croiſed souldiers, to winne from the *Albigenses* the Citie of *Avignon*, (a place of theirs of great strength, and thought to be invincible) The King (making peace with the King of *England* by mediation of the pope) raiseth a great army (anno 1225) of 50000 horse, and innumerable foot, and marcheth towards *Avignon*. (then being in the power of the Earle of *Tolous*.) and being denyed entrance, besiegeth it: The warlike Earle defended it brauely: Hee had very prouidently before the kings comming with-

drawen.

drawen all kind of prouision out of the Countrey round about, into the City to furnish them within, and dis-furnish them without: and now by often sallies hee mightily afflicted them, killing at one time 2000, at another 3000, being helped by the breaking of a bridge: and the pestilence daily wasted great numbers. So that the King (though he had sworne neuer to depart, till he had taken the City) went aside to an Abbey not farre distant to auoyd the pestilence, where he dyed shortly after (as some write) out of his wits. The Legat, the more easily to winne the City, kept secret the Kings death: and despairing to preuaile by force, attempted to doe it by fraud. He cunningly perswaded the City to send vnto him 12 of their Citizens to conferre about some good conditions, giuing them his oath for their safe returne: but when the gates were opened to receiue them so returning, his Army rushed in and tooke the gate, and finally the City, contrary to his oath giuen. For the Pope (or himselfe by the popes authority) could easily enough dispense with such oathes.

Thus the city of *Avignon*, which could not be taken in three monthes siege and assault by the power of the King of *France*, was easily taken by the fraud and per-iury of his Holinesse holy Legat.

In the yeere 1228, thrice in that Summer did the Earle of *Tolous* ouerthrow the *French* Armies. In the end peace was offered to the Earle by Legates from *Rome*, and from the *French* King, and confirmed vpon condition that he should root out all of the Religion of the *Albigenses* in his Countries. Which hee vnder-taking, was absolved from his excommunication, *Tolous* reconciled: and at *Tolous* (in the yeere 1229) a Coun-cell was held against Heretickes; and shortly after, another Councell at *Narbon*, and a third at *Biterres*. In which Councils it was finally concluded, that all guilty persons should abjure their hereties, that the houses of Heretickes should be demolished, &c. also many strat

statutes

*Math. Paris.*

*hist. an. 1228.*

*1228.*

§. 10.

*1228.*

*1228.*

*1228.*

*1228.*

*1228.*

*1228.*



What say you *Antiquus*? were not here great numbers visible enough, and mighty? against whom so great Armies were so often raised throughout Christendome, so mighty Warres made to bring them vnder the popes subicktion, such miserable massacres and bloodshed of so many thousands, and yet could neuer subdue them?

*Antiquus*. You relate more then euer I heard, or read, or euer imagined could be said for this point. I haue alwayes thought, and so haue beene taught, that there was neuer any great assemblies, or numbers of your Religion, but some few single, simple, obscure persons, that haply held some points with you, and many points different from you: nor euer any multitude, nor any of worth or respect, that opposed the Church of Rome.

S. II.

*Antiquissimus*. It is very likely that ignorance was the mother of your deuotion to that Church, wherein not onely the light of the Scriptures, but also the histories of the Church and of States, that would discouer these things, are kept from you, by your politicke Leaders; and your selues are willingly blinded, and affected with that selfe-pleasing idle-ignorance. But if you did iudicially reade your own Authors, which write these things at large, or ours which collect them more briefly, and confirme them strongly by yours, (out of which I haue abridged my short Narration) you could not but manifestly see and admire the tyranny of your popes, that thus sought the rule and riches of the world; and both the multitude and constancy of Gods seruants, who sought the saluation of their soules with contempt of the world, and their owne liues:

Sectionis. 3. Subsectio. 3.

The Waldenses were spread into all Countries: namely, for  
N example,

*example, Spaine, England, Scotland, Italy Germany, Bohemia, Saxony, Pomerania, Polonia, Livonia, Lithuania, Digonia, Bulgaria, Croatia Dalmatia, Constantinople, Sclavonia, Sarmatia, Philadelphia: in all parts of France: In Italy, also they had Churches in Lombardy, Millan, Romagna, Vicence, Florence val Spoletine, &c.*

*Antiquus,* But Sir, all you haue yet said (for ought I conceiue) concerne but one part of *France*, and that for a short time, some twenty or thirty yeeres. Suppose your Religion had abundance of open professors in that little place, for that little time: what is a small part of *France* to all Christendome? and what are so few yeeres to such succession and continuance as the Church of God must haue throughout all Ages.

*Antiquissimus.* If you desire satisfaction rather then contention, truth rather then victory, or victory onely ioyned with the truth; you may gather sufficient out of that I haue said to satisfie you; but to shew this point more distinctly, (which in the lumpe, it may bee, you obserued not) first I cited out of your <sup>a</sup> *Rginerius*, that there were three causes of danger to the papacy from the *Waldenses*, whereof the second was, because there was almost no Countrey free, into which that sect had not entred: and out of <sup>b</sup> *Polimerius*, that the *Waldenses* were spread, not onely throughout *France*, but almost throughout all the Countries of *Europe*. For the *French, Spanish, English, Scots, Italians, Germans, Bohemians, Saxons, Polonians, Lithuanians*, and other Nations, haue wrongly defended it (yea, and he addeth) euen to this day. And out of <sup>c</sup> *Gretserus* your Iesuite yet liuing, that scarce any Region or Nation remained free, and vntouched of it. And your <sup>d</sup> *Matth. Paris* saith, The *Albigenses* were so mighty in the parts of *Bulgaria, Croatia, and Dalmatia*, that they also drew Bishops,

<sup>a</sup> Subject. 2. §. 1.  
lit. a

<sup>b</sup> Ib. lit. c

<sup>c</sup> Ib. lit. d.

<sup>d</sup> Matth. Paris  
ib. 2. 8. c

shops, besides many others of those Regions to their parties.

And that the *Waldenses* were not onely in one part of *France*, but spred thorow all the parts thereof: the history of the *Waldenses* (gathered out of authenticke Records, and publike writers of your owne side) sheweth abundantly, and in severall Chapters of the severall places. Insomuch that the Archbishops of *Aix*, *Arles*, and *Narbonne* assembled at *Avignon* (anno 1228.) about the difficulties of the executions of those which the *Dominican* Fryers had accused: said plainly, There were so many apprehended, that it was not possible to defray the charge of their feeding; nor to find enough lime and stone to build prisons for them.

§. 2.  
History of the  
*Waldenses* book. 2.  
cap. 2.

In the third Chapter mention is made of many Churches of the *Waldenses* in *Dauphine*, *Piedmont*, *Provence*, *Calabria*, and of great numbers of them in the Diocesse of *Aix*, *Arles*, *Ambrun*, *Vienna*, *Aubonne*, *Savoy*, the *Venetian* Countrey, *Dyeis*, *Forrestr*, the Principality of *Orenge*, the City of *Avignon*, and *Selon*.

More particularly: in the fourth Chapter are described the persecutions in *Piedmont*.

In the fift Chapter, of the Marquisate of *Saluces*, and nere thereunto, from whence aboute five hundred families were banished.

In the sixt Chapter, in the new lands, and in the *Alpes*.

In the seuenth Chapter, in *Calabria*, where the Gentlemen vsed meanes to continue the *Waldenses*, a long time without persecution, because they were exceeding good Tenents, made the ground formerly barren, very fruitfull by their diligent husbandry, payd great Rents, discharged all duties, were honest, iust, innocent, peaceable and dutifull, and paid good Tithes to their Parsons such as in former times the ground would not yeeld. Yet in the end, they were miserably persecuted and killed vp, because they would not yeeld to the

*Romish* doctrine, government, and ceremonies, which they abhorred worse then death. The *Romish* Inquisitor *Panza*, cut the throats of fourescore of them, as a Butcher doth his Muttons, and set vp their quarters on stakes in the high wayes, and hanged others. Threescore women of Christ were racked, and most of them perished: nine of the chiefeft and handfomeft women were deliuered to the Fathers of the Inquisition, and what became of them it is vnknownen

The eighth Chapter describes them of *Province*, the parts of *Cabriers*, *Meridal*, *la Coste*, and other places adioyning, with their great persecutions and massacres.

§. 3. The ninth, tenth, and eleuenth Chapters speake of their further spreading in great numbers in *Bohemia*, and *Austria*, and of the Communion by letters and messengers betwixt them. And of many in *Germany*, especially in *Alsatia*. About anno 1213. and 1220.

§. 4.

*Math. Paris.*  
*In anno 1174.*

*Waldens de Re-*  
*facram. lib. 6.*  
*tit. 1. cap. 10.*

The twelfth Chapter sheweth there were many of the *Waldenses* Religion in *England*, some burnt in anno 1174, saith *Math Paris*, and in King *Henry* the second his time, many were grieuoussly persecuted in *England*, saith *Thomas Waldensis* an *English* man. *Wichse* taught their very doctrine, and greatly spread it in *England*. Also in *Saxony* and *Pomerania*, and in the Diocesse of *Eissen*, in *Germany*, (*ib. cap 11.*) were many *Waldenses*, they had twelue Pastors known, besides the vknowne. Yea (as *Trithemius* reports) they were in such numbers, and so spread in *Germany*, that they could trauell from *Colesto* to *Milan* in *Italy*, and euery night lodge with hostes of their owne profession.

§. 5.

*Sigomius de R. g.*  
*no Italus lib. 17.*  
*Rainer. in sum-*  
*ma fol. 3.*

The thirteenth Chapter shewes many in *Flaunders*, the fourteenth in *Poland*, the fifteenth in *Paris* it selfe: the sixteenth in *Italy*, as writeth *Sigomius*. *Rainerius* saith, in anno 1250. The *Waldenses* had Churches in *Albania*, *Lombardy*, *Millan*, *Romagnia*, and also in *Vicence*, *Florence*, and *Val Spoletine*. Anno 1280. there were many

many Waldenses in Sicilia, saith Du Haillan. Roger, King of Sicilia, made constitutions against them: and Pope Gregory the ninth, persecuted them in Italy, especially in Atellan, as saith Sigonius. So did Honorius, and Boniface the 8.

Haillan in the  
lite of Philip. 3.  
Sigonius lib. 17.

The seventeenth Chapter sheweth, the Waldenses had Churches in Constantinople, Philadelphia, Slavonia, Bulgaria, Digonia, by the testimony of Rainerius, and they were spread into Livonia and Sarmatia, as Vignier sheweth.

Rainerius de  
forma hereticor.  
fol. 10. an. 1390.

Vignier, hist.  
Eiblothec. part.  
3. pag. 130.

Sectionis 3. Subsectio 4.

§. 1. The Waldenses continued above 400 yeeres, until Luthers time and after.

§. 2. In England by meanes of Wicliffe.

§. 3. His doctrine, and many followers. Oxford Divines.

§. 4. The story of Iohn Hus, Ierom of Prage, and Bohemian affaires.

§. 8. and 9. The continuance of the Waldenses after Luthers time. Luther wrote a Preface to one of their bookes. Letters passed betwixt them and Occolampadius, Bucer, Caluin, &c.

*Antiquus.* Enough Sir of their spreading, but except you shew also their succession and continuance till Luthers rising, you can haue no hope to satisfie.

*Antiquissimus.* I haue shewed Councils, consultations, persecutions, massacres, and mighty warres against them: whereby many thousands of them haue beene burnt, slain, rooted out, banished & wasted: but yet the marvellous hand of God, still appeared in preserving multitudes of them, in diuers and many places, in the midst of all their grievous and continuall persecutions, their doctrine was still preserved, preached, beleueed, spread, continued, and deliuered to posterity. Your <sup>a</sup> Thmannus writing but the other day, saith, *Supplicia parum profecerunt.* Persecutions or punishments

Thom. ib. cap. 10.  
§. 64.

Thmannus hist.  
sui temporis in  
persecutione.



prevailed little. They were slaine, banished, spoyled of their goods and dignities, and scattered into diuers Countries, rather then convicted of errour, or brought to repentance. Surely as the persecution of the Apostles at Ierusalem quenched not the Gospell, but <sup>b</sup> occasioned the spreading thereof in *Samaria* and remoter parts: so did the persecutions of the *Waldenses* in some parts of *France*, occasion their spreading into other parts and other Countries, as *Germany*, *Bohemia*, *Polonia*, *Livonia*, &c. as <sup>c</sup> *Thuanus* there sheweth.

\* Art.

\* *Thuanus* lib.

§. 2.

In *Britany* (or *England*) the *Waldenses* doctrine was quickly received by many. Haply by means of the intercourse of the *English* people, with the great Earle of *Tolous* his subiects, by reason of the <sup>d</sup> affinity betwixt those Princes, for in the yeere 1174, and in *Henry* the seconds time, there was persecution and burning of them, as <sup>e</sup> *Mathy Paris*, and *Thomas Walden* haue recorded.

\* Before subf. 3.

§. 4.

\* Subf. 2. § 6.

\* See Art. 11.  
Abbot against  
D. Hill. Raton.  
1. § 15 & Fox  
in vita M. R.  
§ Bachelors  
ledg.

But that doctrine was more generally received, and had fuller passage in King *Edward 3* raigne, when <sup>f</sup> *John Wicliffe*, a learned Doctor of Diuinity, & Master of a Colledge in *Oxford*, and publike Reader of Diuinity in that Vniuersity, taught it there with the great liking & applause of the hearers and approbation of the whole Vniuersity. For the Vicechancellour, Proctors, diuers Preachers and Batchelors of Diuinity, tooke part with him. And when Bulscame thicke from *Rome* against him and his Doctrine; First from *Gregory 11. anno 1378*. And afterwards from *Gregory* the 12, whereby he was to be condemned for an Hereticke: The whole Vniuersity gaue a testimony in fauour of him, vnder their seale, in their Congregation house, in these words among others. <sup>h</sup> God forbid that our Prelats, should haue condemned a man of such honesty for an Hereticke, &c.

\* Anno 1406.

\* Feb. 5.

§. 3.

\* Abbot d.

This mans doctrine (as the said Bulles of the two Popes did say) agreed with the doctrine of *Marsilius Patavinus*, and *Johannes de Gandino*. <sup>i</sup> This *Marsilius*, a very learned man in that Age (about the yeere 1324)

had

had written a booke (entituled *Defensor Pacis*) in defence of the Emperor *Lewis of Banier* (who was mightily laid at by three Popes successively) demonstrating the supreme authority of the Emperour, and beating down the iniquity of the Popes usurpations ouer Christian Princes and generall Councels: shewing that things are to be decided by the Scriptures; that learned men of the Laity are not to be debarred voyces in Councils; that the Clergy and pope also are to be subiect to Princes; That the Church is the whole company of the faithfull; that Christ is the foundation and head of the Church, & hath not appointed any one to be his Vicar; that Priests may be married as well as other Christians; that *S. Peter* was neuer at *Rome*; that the Popish court or Synagogue is a denne of theeuers; that the doctrine of the Pope is not to be followed, because it leadeth to euerlasting destruction. The popes being informed that this was also *Wiclifes* doctrine, must needs condemne him, or yeeld themselves guilty. Many other positions were attributed vnto him also, some bad enough, and vndoubtedly false, as had been before to the *Waldenses*, and the Primitiue Christians: but what hee truely held, may be seene in his owne workes that remaine, and in *Mr. Foxes* writing his life, and in *Catalogo testium veritatis*, lib. 18. The summe whereof *Mr. Gabriel Powel* (a diligent searcher and obseruer) deliuereth thus: Hee taught, that there ought not to be one supreme Bishop in the Church: that the pope is not only not Christs Vicar, but also that he is Antichrist: that his priuiledges, bulles, dispensations, and indulgences are not onely idle and vnprofitable, but also wicked and impious: that to spirituall men is not to be giuen the politicke Dominion: that the pope and his Clergy haue engrossed the Keyes of the Kingdome of heauen into their custody, and neither enter themselves, nor suffer others to enter: he disallowed Transubstantiation, Masses, Offices, Canonick houres, and other Battologies: from Baptisme he remoued the Chrisme,

*Gabr. Powel.*  
*De Antichristo:*  
*In Praefatione*  
*n. 15.*

and taught that the faithfull ought to be baptized with simple water, as Christ did: he disallowed Auricular confession, the papists doctrine of penance, satisfaction and worship of Reliques: and the Invocation of Saints, (whom he called Seruants, not Gods: for the word *KNAVE* which he vsed, signified in those dayes a *seruant*, not as it doth in our dayes a *wicked Varlet*, as his enemies maliciously interpret it. *Bellarmine* for one, a man vtterly ignorant of the *English* tongue.) He reiected humane rites, new shadowes and traditions: he denyed it to be lawfull for any man to adde any thing to the religion contained in holy Scriptures, and to make it harder, as hee complained the pope had done: hee thought fit that the pallaces, and all that pompe and maiety of the Pope, and also diuers degrees of the Spirituality, should be taken away: he condemned the orders of Monks, as superstitious, impious, and very hurtfull to true Religion: and said they were to be forsaken as soone as could be: he defended the holy Communion in both kinds: he wrote (as *Aeneas Sylvius* witnesseth) aboue two hundred volumes, most what against the impious liues, traditions, and abuses of the Popes, Monkes, and Clergy: for which he liued a while in banishment: but at last being restored, he had many fauourers, (as appeareth by the writings of *Walden*) Knights and Peeres of the Land, who in places vnder their gouernment abolished Images, and cast out other rites of the Popes. [He flourished *anno Dom.* 1360. See *Bale. century 6. chap. 1.*]

These were the points of doctrine which *Wicliffe* taught: for which, and other such like fathered vpon him, he was condemned by the Councell of *Constance*, forty yeeres after he was dead and his bones digged vp and burned. His preaching while he liued, was euident, and so powerfull, that beside the *Vniuersity of Oxford*, it gained him many great fauourers of the Nobility, as *John of Gaunt*, and the Lord *Henry Percy*, the one

Duke

*D. Abbot contra  
Hik. reason 1.  
S. 25. Histor.  
Walden. lib. 2.  
cap. 12.*

Duke of *Lancaster*, the other Marshall of *England*: also *Levis Gifford*, and the Chancellour, the Earle of *Salisbury*: and in a manner, all the inferiour people, among whom it was preached in many places, in Churches, Churchyards, Markers, Faires, and other places of great Congregations, so generally, commonly, publicly, with such plainnesse and euidency of the truth, and notoriousnesse of the abuses which he reprooued, that it wonne all mens assent and liking; and tooke so large and deep root that it could not be rooted out, by all the meanes that for many yeeres after his death, the popes, Princes, Bishops and their officers could devise or vse. *Gabriel Powell* reckons vp a great number of Diuines of that one *Uniuersity* of *Oxford* (beside all others) that from time to time, and age to age, euen to *Luthers* time, maintained *Wiclifes* doctrine in *England* and many of them were persecuted and put to death for it: of which number, these are some: *Vired Bolton* anno 1380. and *John Ashwarby*, fellow of *Oriel Colledge*, Doctor of Diuinity Pastor of *S. Maries* in *Oxford*, both of them much troubled for preaching and promoting *Wiclifes* doctrine the same yeere, anno 1380.

*Fox ex Registro Centing. & Ash. Parlat. An. 3. Rich. 1. cap. 5.*

*Gabriel Powell De Antichristo. edit. Lond. 1605. in praefatione.*

*Io. Bale. sent. 6. cap. 85.*

*John Ashton*, Fellow of *Merton Colledge*, anno 1382. persecuted and finally condemned to perpetuall prison.

*ib. cap. 78.*

*Philip Repington* of *Merton Colledge*, afterwards Bishop of *Lincolne*, 1382.

*ib. cap. 90.*

*Nicholas Herford*, Doctor of Diuinity, he taught that there was nothing in *Wiclifes* Doctrine disagreeing from the holy Scriptures, 1382.

*ib. cap. 92.*

*Walter Brute* of *Merton Colledge*: persecuted by the Bishop of *Hereford*, 1390.

*Ex catalogo sociorum Merton. &*

*Peter Pateshal* preached *Wiclifes* doctrine ordinarily at *London*, and in the Court: auoyded persecution by flying into *Bohemia*, 1390. At the same time, *Richard With* of *Merton Colledge* preached the same doctrine.

*Fox ass. tom. 1. Bale. cent. 7. cap. 2. ib. cap. 10.*

*Henry Crumpe*, an *Irish* man, Doctor of Diuinity in *Oxford*,

1b. cent. 14. cap.  
58. Ex Waldeni  
fasciculo 22. rano  
rum.

Oxford, first an adversary to *Wicliffe*, but after convicted by his doctrine, taught it boldly: and being therefore persecuted by the Bishops, fled into *Ireland*. and there was long imprisoned by a Bishop, 1393.

Catal. Seculorum  
Ment.

*Richard Wimbleton*, Fellow of *Merton Colledge*. 1394.

Fox all. & mo.  
nu.

*William Sawtre*, a Diuine of *Oxford*, imprisoned degraded, and finally burned, by *Thomas Arundell*, Archbishop of *Canterbury*, 1400.

Fox tom. 1.

*William Swinderby*, of *Kings Colledge* in *Oxford*: after preacher at *Leicester*, taught *Wiclifes* doctrine being maintained by the Inhabitants against their Bishops will: at last taken, was compelled to recant: but shortly after, repenting and gathering strength. and renewing his doctrine, he was burned in *Smithfield*, 1401.

Walsing. in chron.

*Thomas Ocle*, maintained the doctrine of *Wicliffe* and *Berengarius*, publicly in the schooles at *Oxford*, 1410.

Ludovic. Rabus  
in 3 parte de  
martyr. Fox.  
to .1.  
Fox ib.

*William Thorp*, Fellow of *Queenes Colledge* in *Oxford*: examined, imprisoned, and there secretly put to death, by *Thomas Arundell*, Archbishop of *Canterbury*, 1407.

*Lawrence Redman*, *David Sawtre*, *William James*, *Thomas Brightwell*, *William Hawlam*, *Radulph Greenhurst*, *John Schut*, grievously persecuted by the popes friends, 1420.

Capgrave lib. 1.  
de nobilibus  
Men. Fox tom.  
1.

*Sir John Oldcastle*, Lord *Cobham*, student in *Oxford* vnder *William Thorp*, after many warres and victories for his Prince and Countrey, imbracing *Wiclifes* doctrine, with other Lords and Knights (*John Clenborow*, *Lewis Clifford*, *Richard Sture*, *Thomas Latimer*, *William Nevel*, *John Montacute*, he was lastly accused before the Archbishop of *Canterbury*, and finally condemned and burned in *Saint Giles fields*, 1417.

Purway in com.  
in Apoc. Bale.  
481. 7. 48. p. 50.

*John Purway*, who wrote a learned Commentary vpon the *Revelation*, reproving the pope as *Antichrist*, and the *Babylonian whore*: complained that many before him



him who had oppugned this spirituall *Babylon*, had bin imprisoned, killed, and their bookes burnt: and that none was suffered to preach, but such as first sware obedience to the pope. He was secretly made away in prison by the Archbishops appointment, 1421.

*William White*, Fellow of *Wickam* Colledge, for his preaching was taken by the Archbishop, and compelled to recant, 1424. but quickly repenting, and publicly confessing his weaknesse and inconstancy with great lamentation, and renūing his former doctrine, at last hee was taken and condemned to the fire by the Bishop of *Norwich*, 1428.

*Richard Wiche*, Fellow of *Wickam* Colledge, burnt *Ibid.* for the like profelssion, 1428.

*Peter Clerke*, an *Oxford* Diuine, disputed with *Thomas Walden* publicly in the Schooles of *Oxford*: of many questions of *Wiclifes* doctrine, for maintaining which being persecuted, he fled into *Bohemia*. afterwards hee was chosen to be preacher to certaine Christians, at *Melda* in *France* which misliked the corruptions of the pope; where in proceſſe of time, he and 62 of his hearers, were surpris'd by the Magistrate, and sent to *Paris* bound in Carts: where 14 of the principall were burned the rest tormented, and put to other deaths or banished: he and *seven Mangris* (in whose house they had vsed to meet and heare the Gospell preached) had their tongues cut out, then were hanged, and lastly burned 1433.

The next day the Clergy went in solemne procession (carrying the hostie) thanking God for that happy execution: and a Doctor inueighing against the Martyrs, said it was necessary for euery man to beleue to his saluation, that these men were damned, whose bodies they had burned: and that God could not be God, if he did not damne them, 1433.

*Peter Pain*, or *Peacocks*, Fellow of *All-Soules* Colledge in *Oxford* for his constant preaching against the *Roman Antichrist*,

*Foxton. 1.*

*Caxton. in auila  
rio Polychron.  
cap. 19. Fabian.  
in Chron Bale  
cent. 7. cap. 86.  
Hondarſan theat.  
biſt.*

*Æneas Sylv. in  
descript. Europæ.  
cap. 42. bull.  
Lolom.*

Antichrist, was saine to flye into *Bohemia*, whence he was sent with other Legats to the Councell of *Basil*, where he defended the doctrine fifty dayes. He flourished, 1438.

*Bale ibid. cent. 8.*

*cap. 4.*

*Roger Oueley* in *Oxford*, Diuine, Chaplen to the Lady *Elenor Cobham*, wife of the Duke of *Glocester*: wrote a learned booke against the peoples superstitions: and for attempting somthing with the said Lady, against the papacy: hee with some of his associats was executed and quartered at *London*; and the Lady banished into the *Ile of Man*, 1442.

*Bale, ibid. cap. 9.*

*Humfrey Duke of Glocester*, sonne of King *Henry* the fourth, brother to the fifth, vnclie to the sixth, hauing bin educated in *Oxford* in *Baliol* Colledge, was a great fauourer of Preachers of the purer Religion: he was the Founder of a worthy Library in *Oxford*, which he enriched with an 129 most choyce bookes, procured out of *Italy* and *France*. The Bishops and others hated him deadly, by whose meanes he was taken in *Bury Abbey* in the night, cast in prison, and there shortly after found suddenly dead, whether smothered by pillows or by some other means, 1447.

*Bale, cent. 14.*

*cap. 99.*

*Philip Norise* an *Irish* man, Deane of *Dublin*, a Diuine of *Oxford*, inveighed against Antichristian Monks and Fryers, calling them Antichrists, Wolues, Theenes, Traitors, Swine, Hypocrites, Hereticks. more pestilent then the *Arians*, *Pelagians*, *Donatists*, *Nestorians*, or other Heretickes whatsoever. For which the Fryers complained of him to pope *Eugenius*, 4. from whom he appealed to a generall Councell, 1446.

*Bale cent. 8.*

*cap. 12.*

*David Boyse*, Fellow of *Merton* Colledge, a witty and learned man, embraced the syncere Religion, and abhorred the blindness and tyranny of the Clergy of his time, 1450.

*ibid cap. 63.*

To omit many others, I conclude with *Iohn Colet*, a Diuine of *Oxford*, and Deane of *Saint Pauls* in *London*; he taught in *Oxford*, that Mans iustification was by the meere

meere grace of *Iesus Christ*: that Images are not to be worshipped: that Bishops net feeding their flockes, are Wolves, &c. He was accused of heresie, by *Richard James*, Bishop of *London*, and two *Franciscan Fryers*, *Bricot* and *Standish*, 1507. which was but tenne yeeres before *Luthers* rising.

*John Hus* might well say, that for thirty yeeres (from *Wiclifes* time to the time of *Husses* writing) the Vniuersity of *Oxford* did read *Wiclifes* bookes, and he yet saith further, that there was scarce a man to be found in that Vniuersity, which did not read, hold, and study the doctrine that *Wicliffe* taught.

*Hus* speaks of 30 yeeres, we find 100 yeeres and more, euen vnto *Luthers* dayes. And if *Oxford* was so fruitfull of such teachers, can we imagine that her sister *Cambridge* was barren? or that the Countrey yielded them no disciples? No, we read in most kings raignes of persecutions, and executions of them, beside the secret ones, whose persons escaped their enemies, and their names the histories, which doubtlesse were not a few. But were they many or few remaining in *England*, wee see the learned professors being persecuted here, found good refuge & entertainment in *Bohemia* where (as we formerly obserued) many *Waldenses* had planted themselves before. Some of them carried thither, first the bookes of *Wicliffe*, entituled, *De realibus Vniuersalibus*, (saith *Aeneas Sylvius*.) Afterwards (saith *Cocle-*  
*us*) *Peter Paine* brought into *Bohemia*, *Wiclifes* bookes in quantity as great as *Saint Augustins* workes, many whereof *John Hus* translated into the *Bohemian* tongue, for the better instruction of the *Waldenses* there, of whom the said *Hus*, and *Ierom* of *Prage* were the chiefe pastors: and of his name their aduersaries called them *Hussites*. *Cochleus* and *Bellarmino* ioyne the *Wicliffists*, *Hussites* and *Waldenses* together, as holding the same points of doctrine, and reprobuing the same abuses of *Rome*. The same *Cocleus* also saith, The *Hussites* and

§. 4.  
*Hus* tomo 1.  
in Replica contra  
*Anglicum* 1022.  
*Stoaks* fol. 108.  
a. & 109 b.  
c. 110 a.

*Aeneas Sylvius*  
*hist Bohem.* cap.  
35.  
*Cocleus* *hist.*  
*de Hussitis*  
*lib. 1.*

*Cocle* *hist. lib. 2.*  
*Bellar* *prefat.*  
*general. cont. o-*  
*uers.*

*Taba-*

Cochleus ib.  
lib. 2. 3. & 6.  
Platina in vita  
1049. 34.

*Thaborites* were branches of *Wicliffe*, and (lib. 6.) calls the *German Protestants*, *New Wicliffists*. And *Platina* saith, The *Husites* as Sectators of *Wicliffe*, were condemned in the Councell of *Constance*.

w Onuphrius in  
tabula concil.  
ad Platina hist.  
\* Fox in concil.  
Constant. hist.  
D. Abbot. ib. §.

Thus therefore (by these confessions and many other) the *Waldenses* doctrine was continued (not now to name others) in the *Wicliffists*, and *Husites*. *Iohn Husse* (a very carefull and painefull man) translated also the holy Scriptures into their mother tongue: whereby the common people were so well grounded in the soundnesse of his doctrine, and multiplied so much in short time, that w partly to repress them, and partly to take away the schisme betweene the Popes, the Councell of *Constance* was called. \* The Nobles of *Bohemia* so much fauored *Hus*, that they wrote two severall supplications to the Councell in his behalfe: but for all that, and contrary to their and the Emperours safe conduct (or promise that *Hus* & *Ierom* of *Prage* should goe and come safely) both *Hus* and *Ierom* were there burnt: wherat the Nobles of *Bohemia* greatly displeased and complaining, the Emperour *Sigismund* y layed all the fault vpon the Councell.

y Cochleus lib. 4.

§. 5.

= Ibid.

Cochleus lib. 5.  
& Petrus Messin-  
as in Sigismundo

z The *Bohemians* thus robbed of their principall Pastors, were much moued at the perfidiousnesse of those at *Constance*; and assembled together to the number of thir ty thousand, and in the open fields, vpon three hundred Tables (which they erected for that purpose) they receiued the holy Communion in both kindes. Afterwards rushing into the Churches and Monasteries, they brake downe the Images there: and not long after vnder the conduct of *Ioannes Zisca* (a noble and victorious Warriour) they grew to be forty thousand strong in one Armie, and got into their hands the Castle of *Prague* the chiefe City of *Bohemia*. Shortly after (contemning the Curses and Croysados of Pope *Martin*) they wanne many victories vnder the leading of *Procopius* and other Captaines; but especially vnder *Zisca*.  
of

of whom <sup>a</sup> *Cochleus* saith, scarce any Histories of the <sup>a</sup> *lib. 7.* Greekes, Hebrewes, or Latins, doth mention such a Generall. He built a new City of Refuge for his men, named *Thabor*, whereof the best of the *Hussites* were called *Thaborites*.

Vpon a new Croisado of Pope *Martin* (wherein hee <sup>s. 6.</sup> promised remission of sinnes to all that would either fight or contribute money against the *Hussites*) forty thousand German Horsemen were gathered to destroy them: but vpon their approach they turned their backs and fled; not without some secret Iudgement of God, saith *Cochleus* <sup>b</sup>. Then was the Councell of *Basil* <sup>b</sup> *lib. 6.* called (saith <sup>c</sup> *Onuphrius*) against the *Hussites*: and in <sup>c</sup> *Onuph. lib.* that Councell (contrary to the Act of the Councell of *Constance* <sup>d</sup>) the vse of the Cup in the Sacrament <sup>d</sup> *Session, 13.* was granted to the *Bohemians*: an argument of their great numbers, and vncresistable strength at that time. For the Bookes of *Hus*, full of wholsome and mouing Doctrine liued though he was dead; and through the memory of his constant standing for the Truth against the whole Councell, and the Councels perfidious and outrageous burning of a man so learned, so painfull, so greatly beloued and lamented, his bookes were earnestly desired and read, and wanne many. The like wrought the memory of *Ierom* his admirable learning, eloquence, memory and patience in his death: <sup>e</sup> which <sup>e</sup> *Poggins* in an Epistle doth very much commend, (being an eye-witnesse) and feelingly describes the same, as one much affected with his excellent parts. Recorded also by *Cochleus* <sup>f</sup>. So that notwithstanding the <sup>f</sup> *lib. 3.* continuall opposition against them, they continually increased, and in short time got a Bishop, Suffagan to the Archbishop of *Prage*: and after him *Conradus* the Archbishop himselfe on their side, to giue orders <sup>g</sup> *lib. 4.* to their Clerkes, and to helpe for the compiling a confession of their faith, *anno* 1421 <sup>b</sup>. Which <sup>h</sup> *lib. 4. 5.* the Archbishop and many Barons afterwards did stiffely

<sup>e</sup> *Poggins* Epist.  
ad *Leonardum*  
*Arcl. nain.*



Riffely maintaine, and complained against the Empe-  
rour *Sigismund*, for offering wrong to those of their Re-  
ligion. *Alexander*, Duke of *Lithuania*, gaue them aid,  
and was reprov'd by pope *Martin 5* for it. And *Si-  
gismund* in fine (in a treaty with the *Bohemians*) gran-  
ted that the Bishops should promote to holy orders the  
*Bohemians*, euen *Hussites* which were of the Vniuersity  
of *Prage*.

ib. lib. 8.

§ 7.

*Aeneas Sylvius* complaineth, that (about the yeare  
1453.) the Kingdome of *Bohemia* was wholly go-  
uerned by Heretickes for that all the Nobility, and all  
the Commonalty were subiect to one *George* or *Gyr-  
zke*, who then was gouernor vnder K *Ladislans*, & af-  
terwards was King himselfe. Who with all his Nobles  
shewing vndaunted constancy and resolution, rather to  
dye then forsake their Religion, caused the pope *Pius*  
to tolerate many things in them. But his successor  
*Paul* the second excommunicated King *George*, publi-  
shing a Croisado against him, and gaue his Kingdome  
to *Matthias*, King of *Hungary*: for which they warred  
for seuen yeares space, and in the end concluded a  
peace. But while some Princes mediated to the pope  
for King *George* his absolution, he dyed, anno 1471. not  
long before *Luthers* rising.

Athen. lib. §. 18.

§ 8.

\* *Cochleus* lib. 2.

And your <sup>k</sup> *Cochleus* (who wrote his history in *Lu-  
thers* time) sheweth that the *Hussites* continued to  
those dayes. For (saith he) *Hus* hath slaine soules for  
an hundred yeares together, neither doth he yet cease  
to slay them, by the second death. And againe, <sup>1</sup> *Hus*  
did so rend the vnity of the Church, that at this day  
there remaineth a pittifull division in *Bohemia*. And,  
<sup>m</sup> vnto this day remayneth the sect of the *Taborites*  
in many places of *Bohemia* and *Moravia*, vnder the  
name *Picards* and *VValdenses*. And, <sup>v</sup> in the yeere  
1534, he wisheth that he may see the remainders of the  
*Hussites* to returne to the Church, and the *Germans* to  
cast out all new sects. And it is certaine that in the

ib. b.

m lib. 8.

n lib. 12.

very

very yeare 1517. wherein *Luther* began to oppose the corruptions of *Rome*, the Councell of *Lateran* ended vnder pope *Leo* the tenth, and consultation was had there and then, of reforming the manners of the Church, and of recouering the *Bohemians* to the vinity shereof.

° *Luther* himselfe writeth a Preface to the confession of faith, which the *Waldenses* (then odiously called *Picards*) dwelling in *Bohemia* & *Moravia*, did set forth, wch he greatly approueth & comendeth to godly men to read: with thanks to God for the vinity which he found betwixt them and vs, as the sheepe of one fold.

° See the booke extant And D. Featling Reple to Fisher pag. 134.

Besides, we find many *Waldenses* remaining in *France*, in, and alter *Luthers* time.

S. 9.

P Anno 1506, *Lewis* 12. King of *France*, hearing much euill of the *Waldenses* in his Realme, sent the Lord *Adam Fumee*, Master of Requests, and *Parvus* a Doctor of *Sorbon*, his Confessor, to try the truth; who visiting all their parishes and Temples in *Provence*, found indeed no Images, nor ornaments of Masses or other Ceremonies: but they found also no such crimes could be found in them as were reported: but that they Religiously obserued the Sabbath dayes, baptized their children after the order of the Primitive Church, taught them the articles of the Christian faith, and the Commandements of God, &c. Vpon which report, the King said, (and bound it with an oath) that they were better men then he or his people.

° *Vesembes*. Oration of the *Waldenses* citat. in history *Wald.* booke 1. cap. 5. See ib. booke 2. cap. 8.

The same King being informed that in the valley of *Frasinier*, in the Diocesse of *Ambrun* in *Dauphiney*, there were a certaine people that lived like beasts, without Religion, hauing an euill opinion of the *Romish* Religion: he sent his Confessor with the officiall of *Orleance*, to bring him true information thereof: who found them all so truly righteous and religious, that the Confessor wished in the presence of many, that He were as good a Christian as the worst of the said valley.

¶ *Joachim Camerarius in his hist. pag. 152.*

¶ King Francis I. successor to Lewis 12. seeing the Parliament of *Provence*, grievously afflict the *Waldenses* of *Merindal*, *Gambriers*, and places adioyning, appointed *William de Balkay*, Lord of *Langeay*, then his Lieutenant in *Piedmont*, to search and informe him more fully of them. Vpon whose information of their piety, honesty, charity, peaceablenesse, painfulnesse, and dutifulnesse, he much pittied them.

¶ *Hist. Wald. book. 2. cap. 8.*

¶ And one *Guerin* an aduocate, was hanged for falsely informing the King against them. But the Ecclesiasticks persecuted and massacred them cruelly.

*Ibid. cap. 4.*

In this Kings time the *Waldenses* sent two of their Pastors, one *George Morell* of *Frasiniers* in *Dauphine*, the other *Peter Maffou* of *Burgundy*, to the Protestant Ministers, to wit, to *Oecolampadius*, Minister at *Basse*, to *Capito* and *Martin Bucer* at *Strasburg*, and to *Berthaud Haller* at *Berne*, to conferre with them about some points of Religion; where they found so great agreement in their faith with equall mislikes of the *Romish* corruptions, that they much reioyced and praised God, that had continued them and their fathers in the truth of that doctrine aboue foure hundred yecres in in the midst of many troubles as they write.

¶ *Ibid. cap. 2.*  
¶ *ib. 1. cap. 6.*

The letters passing betweene them are to be seene in the History.

¶ To be seene among *Calvins* Epistles Epist. 250.

The like letters passed betwixt Preachers of the *Waldenses* and *Calvin*.

¶ *Subscription 3.*  
¶ *subsc. 1.*

I hope I haue satisfised you concerning these *Waldenses*; first, that they were fully of our Religion.

¶ *Subsc. 2.*  
¶ *Subsc. 3.*

Secondly, that they were in great numbers, and made great visible Churches.

Thirdly, that they were spread in diuers Countries.

¶ *Subsc. 4.*

Fourthly, that they continued from the time of your great Revolt from the purity of Religion, vnto the late and more publike Reformation by *M. Luther*.

*Antiquus*. Indeed you haue said very much, both for

for the Greeke or East Church, that it held your faith, and so continueth: and also for these Separatists, the *Waldenses* in the West.

But you \* mentioned a third part, that many continuing in outward communion with the Church of *Rome*, were yet truly of your Faith and Religion: let me heare what you say of that part, and you shall haue my reply against them all.

\* Section 2.  
(Subsect. 2.)

#### Section. 4.

§. 1. *The Church of Rome (excepting the Papacy, and the maintainers thereof) continued to be the Church of God until Luthers time: proved by many Protestant Divines.*

§. 2. *Their Reasons.*

§. 3. *But now then the state of that Church, is much altered, since the new light in Luthers time and since, fully discovering the corruptions thereof.*

§. 4. *And since the great alteration made by the Councell of Trent.*

*Antiquissimus.* I say, first, that I have already alledged a great number living in community with Papists in outward Ceremonies, which yet in substance of Religion, were ours and not yours: as the followers of *Wiclifes* doctrine, and other teachers in all Countries, which were innumerable (as may appeare by my former Relation) many of them being persecuted for it, and many other (knowne among themselves, but) concealing themselves from the persecutors.

But now I say further (with *D. Field, Luther, Calvin, Beza, Morney, Melancthon, Bucer, Mr. Deering, Bishop Carlton*, and many other learned Protestants) that setting aside the pope and Cardinals, and their Hierarchy, with the maintainers thereof (which I account no part of the Church, but a domineering faction, tyrannizing over the Church) the Church of *Rome* (consisting of the rest, which were innumerable) continued to be the

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Mr. Ric. Hooker.

Church of God, and in ſubſtance all one with vs vntill  
*Luthers* time.

Thus teacheth Doctor *Field*, Of the Church, Booke 3.  
 chapter 6. And in the 8 chapter, he addeth, although we  
 doe acknowledge *Wicliffe*, *Hus*, *Jerom* of *Prage*, and the  
 like, to haue been the worthy ſeruants of God, and ho-  
 ly Martyrs and Confessors, ſuffering for the cauſe of  
 Chriſt, againſt Antichriſt: yea, we doe not thinke that  
 the Church was found onely in them, or that there  
 were no other appearance or ſucceſſion of the Church  
 and Miniſtery, as *Stapleton* and other of that faction  
 falſely impute vnto vs. For we moſt firmly belecue  
 all the Churches in the world, wherein our Fathers li-  
 ued and dyed, to haue bene the true Churches of God,  
 in which vndoubtedly ſaluation was to be found, and  
 that they which taught, embraced and beleueed thoſe  
 damnable errors which the *Romanists* now defend a-  
 gainſt vs, were a faction onely in the Churches, as were  
 they that denyed the Reſurrection, urged Circumciſi-  
 on, and deſpiſed the Apoſtles of Chriſt, in the Churches  
 of *Corinth*, and *Galatia*. This matter D. *Field* proſecu-  
 teth there, and alſo in the Appendix to the fiſt booke,  
 part. 3 pag. 7.

*Luther* is alſo alleadged by *Beſſarmine*, De notis Ecclē-  
 ſie cap. 16. out of his booke againſt the *Anabaptists*:  
 we confeſſe (ſaith *Luther*) that vnder the Papacy, there  
 was much good, yea all Chriſtian good, and it came  
 thence vnto vs, the true Scriptures, two true Sacra-  
 ments, true keyes for remiſſion of finnes, true office of  
 preaching, true Catechiſme, as are the Lords Prayer,  
 the tenne Commandements, the Articles of Faith; Yea,  
 I ſay moreover, that vnder the papacy was true Chri-  
 ſtianity, yea, the very kernell of Chriſtianity.

*Calvin* in his fourth booke of *Inſtitutions*, chap. 2.  
 §. 11. ſaith, That God ſuffered not his Church to pe-  
 riſh, in *France*, *Italy*, *Germany*, *Spain*, and *England*, ha-  
 uing made his Couenant with them, but it continued  
 there



there through effeſſuall Baptiſme and other remainders: though for mens ingratitude he ſuffered the building to be much waſted, rent, and torne.

*Beza* in his queſtions ſaith, The Church was vnder the papacy, but the papacy was not the Church, Maſter *Perkins* hath the like, in his *Expoſition of the Creed*, pag. 405. edit *Cambridge*, 1596.

*Aſorney*, in his *Treatiſe of the Church*, chap. 9. In the later end deliuereth the ſame: That vnder the papacy was the Church and Flocke of Chriſt, but governed, partly by hirelings, partly by wolues, and that Antichriſt held it by the throat, the people were of the Chriſtian Common-wealth: but the pope with his faction, a *Catiline* to ſet it on fire, whom *Cicero* ſirly calleth a plague, and not a part of the Common-wealth, borne *Ex luxu reipublice*: as an impoſtume or diſeaſe is no part of the body, but a corruption bringing dammage and death. *Bucer* and *Melancthon* teach the ſame.

Mr. *Edward Deering*, in his *Lectures* preached in *Pauls Church* in *London*, vpon the *Epistle to the Hebrewes*, *Lecture 23. pag. 374.* hath theſe words. In this was the great goodneſſe of God, that in time to come, his children might aſſuredly know, hee reſerved to himſelfe a Church, euen in the middeſt of all deſolation: and that hee called them by his word, and confirmed by his Sacraments, euen as at this day. For ſeeing there could be no ſinne ſo great, but faith in *Jeſus Chriſt* ſcattereth it all away, it was impoſſible, that the man of ſinne doth not ſo much adulterate, either the Word of God, but that it ſhould be to the faithfull a Goſpell of ſaluation: or elſe the Sacraments of God, but that they ſhould be pledges of eternall life to thoſe that did beleue. And a little after, God of his infinite goodneſſe, who calleth things that are not, as though they were, euen in that Miniſtery gaue grace vnto his Saints.

*Biſhop Cartten*, wrote a booke of purpoſe, entituled, (*Conſenſus Eccleſie catholicae contra Tridentinos*) to

shew that although the doctrine of Christian Religion was much altered in the chiefest Articles of Faith by Fryers: yet a great number of godly learned men held the ancient truth, and preserved the Church vntill the times of Reformation, and that the Reformed Churches still continue the same, and are separated onely from the *Roman* Court, so farre as the *Roman* Court had separated it selfe from the *Roman* Church: and that our Fathers and Ancestors, liuing & dying in the *Roman* Church, had sufficient meanes to bring them to saluation. And this he sheweth in the seuerall discourses of the principall fundamentall points of faith.

See of this matter also Bishop *Usher*, *De Successione Ecclesiarum*, cap. 6, § 8, 9. and his Sermon. And Archbishop *Abbot*, against *Hill*. Reason 5. §. 28. And Mr. *Richard Hookers* discourse of Iustificacion.

§. 2.

Their Reasons are, I. The corruptions in the *Roman* Church, sprung not vp all at once, nor came to their full height vntill these late yeres: and were not so dangerous in their Spring, as in their full growth and strength.

*D. Field* book 3.  
chap. 6. Of the  
Church. & Ap-  
pend. to the 5.  
booke part. 3.  
pag. 8. &c.

II. They were not generally receiued by all men, nor as the vndoubted determinations of the Church: but controuerted and variouly disputed among the learned, and holden with great liberty of iudgement by the greatest Doctors (as appeares by thier owne bookes of Controuersies written by *Bellarmino*, *Suares*, *Azorius*, &c. which confute their owne writers as much as they doe Protestants: and by those 27 points which *D. Field* mentions in his Appendixe to the seventh Chapter of the third booke of the Church, printed at the end of the fourth booke) for had they beene the vndoubted doctrines and determinations of the Church, all men would haue holden them vniformely, entirely, and constantly, as they held the doctrine of the Trinity and other articles of the Faith. As long therefore as men yeelded outward obedience to the Church. ceremonies without scandall, and in other things

things were suffered to abound in their owne sense, there was no such danger in holding the right faith.

III. Our forefathers held the true foundation of Religion that is, Iustification and Salvation, by Iesus Christ his merits onely: and so were taught ordinarily in their bookes of visitation and consolation of the sicke\*: and they erred onely in points inferiour, of lesse moment and danger (which detaced indeed and blemished, but did not nullifie or take away the being of the Church.) Diseases in the heart, braine, liuer, and vitall parts, are dangerous and deadly: but wounds or blemishes in the fleshly, sensuall, or organically parts onely (as the hands, feet, eares, eyes &c. doe onely impair the beauty and actions, but endanger not the life, nor cut of hope of recovery. It is Saint *Gregory Nissens* Greg. Nissen. de opific. hom. cap. ult. simile. So (saith he) it is with the Church of God, and Religion. A man is a man while he hath life, though he be sore diseased; as *Nadaman* was in his leprosie.

III. They mistaked and derided (as *Chawcers* plowman) many of their ceremonies and idle things (as holy water, pardons, relickes, &c.) and deplored the greater corruptions and abuses: and cryed for reformation, most readily receiuing it when it came.

V. In what they erred, they erred ignorantly, with mindes ready to be reformed, vpon better information. Saint *Augustine* puts a difference betwixt Heretickes and them that belecue Heretickes. And he saith, They that defend an opinion false and peruerse without pertinacious animosity, especially which not the boldnesse of their owne presumption hath begotten, but which from their seduced and erroneous Parents, they haue receiued; and themselves doe seeke the truth with care and diligence: ready to amend their errour, when they find the truth: they are in no wise to be reckoned among Heretickes. This was the case of our fathers vnder the Papacy.

VI. If any did erre in points fundamentall (as long

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See of this  
more, chap. 4.  
sect. 3.

as they denyed not the foundation directly: for that is plaine infidelity or apostacy, and quite cuts them off from the Church) if they did it onely vpon meere ignorance, with a mind ready to reforme their error vpon better instruction: those were still the accounted members of the true Church. For this was the case of the *Corinthians*, denying the resurrection of the dead (1 *Cor.* 15. 10,) and of the *Galatians*, erring dangerously about Iustification (*Gal.* 3. 3, 4 5. & 5. 4) whom yet Saint *Paul* calles Churches of God, 1 *Cor.* 1. 2. *Gal.* 1. 2. and doubtlesse he would not haue taken such paines to write vnto them, except he had so thought them, and had hope to find them tractable and recoverable.

9. 5.

*Antiquus.* Sir I heartily thanke you, I need heare no more, nor trouble you any longer: since you allow the Church of *Rome* to be the true Church of God, wherein saluation may be had, and you alledge great Doctors of your owne side, and good reasons for it: I am satisfied. I haue no reason to cleaue to your Church (which all our Catholickes condemne for hereticall and schismaticall) and to leaue the *Roman*, which you acknowledge to be the true Church. wherein saluation is to be had. The *Roman* Church is iustified on all hands, by friends and enemies to be safe: yours is condemned of all but your selues. I will take my leaue.

See this more  
at large in  
D. Field in the  
places before  
alleged, and  
B. Carlton, lu-  
risdiction, &  
consequens, &c.

*Antiquissimus.* Stay, good sir, and draw no more out of my words then they yeeld you. I spake of the Church of *Rome*, as it was till *Luthers* time, and you conclude of the Church of *Rome*, as it is now: Deceiue not your selfe, there is great difference betwixt them; betwixt the times, then and now; and betwixt that Church, then and now. In those times the errours of our forefathers were of meere ignorance: what they perceiued to be euill, they misliked, they desired knowledge, they wished many things reformed, and gladly embraced reformation when they found it comming. But now it is altogetherwise: now men are admonished of their

STOUTS,

errours, offer is made them to be better instructed: and yet either they dore on their owne old opinions, vnwilling to be instructed in the reuealed truth: or atter sufficient knowledge and conuiction, for some worldly respects they wilfully and obstinately persist in their old errours; and (which is farre worse) they hate and persecute the maintainers of the truth.

Saint *Cyprian* saith, if any of our predecessors, either of ignorance or simplicity, hath not obserued and held that which our Lord hath taught vs by his Word and example: by the Lords indulgence, pardon may be granted to his simplicity; but to vs, that are now admonished and instructed of the Lord, pardon cannot be granted. *Cyprian. 63. S. 13.*

The ignorance therefore wherein our Fathers were bred and trained freed them from the danger of those things, which being well vnderstood and knowne, might haue beene preiudiciall to their soules health. They knew not these depths of Satan, they could not diue into the bottome of such mysteries of iniquity; This was a good and a happy ignorance vnto them. But this ignorance is now taken from you, and a more happy knowledge offered you; happy, if you haue grace to receiue it, if not, then remember that, *This is the condemnation, that light is come into the world, and men loued darkenesse more then the light. And, If I had not come and spoken vnto them (saith our Sauour) they had not had any sinne: but now haue they no cloake (or excuse) for their sinne.* *B. Jher. serm. at Wansted. 142. 39. Reuel. 1. 24. Iohn 3. 19. Iohn 15. 22.*

There is therefore great diffrence of the former times, and these, then meanes of better knowledge was denied to our Fathers; now it is afforded to you that gaue some excuse to them, this takes all excuse from you. They that walke in the night, though they stumble and fall, soile and soile themselves, yea, hurt their bodies, and reare their cloathes, by rushing vpon bushes, or into bogges: yet are ordinarily pittied, and pardoned, yea, and

and commended for their desire and paines to finde home: but so are not they that rush into the same euils in the faire day-light. God pittie the blinde, that would faine see and cannot: but will hee pittie them that may see and will not? that harden themselves in their affected wilfull blindness? He deliuered *Jonas* from drowning in the bottome of the Sea: will you plunge your selues therefore, to see if God will deliuer you? Because wee grant, that some may scape death in Cities and Streets, infected with the plague; will you therefore chafe to take vp your lodging in a Pest-house? If you doe, we may well say, *Lord haue mercy vpon you*: but you may iustly feare, that you dangerously tempt the Lord, to deliuer you vp to the efficacy of delusion and damnation, *2 Thess. 2. 10. 11. 12.*

You see therefore a manifest difference of the times: the times of darkenesse before, and the times of light now.

S. 4.

Marke now also another difference of the *Roman Church*, as it was in those times, and as it is now. In those times the errors that were, were the errors of some men onely in that Church: now they are the errors of the whole Church. In those times men might be of that Church, and not of that faction; now that Church and faction are all one.

The faction hath so preuailed by the Art of the Councell of *Trent*, that the errors which some held before, now all of that Church must hold. Before, they were held with much liberty of iudgement, they were not determined, men might assent or dissent, and abound in their owne opinions: now they are all made *Defide*, the absolute determinations of that Church, and imposed vpon all men, vnder paine of *Anathema*, or curses annexed. That Councell (being wholly ruled by the meere faction of the Papacy) hath quite altered the state of that Church, taking away all liberty that former Ages enjoyed in many things, and making many  
new

*1<sup>st</sup> Booke, libid. pag.  
41.*

*D. Field, Church  
booke 3. chap. 6.  
& cap. 47. &  
Append.*

*B. Carlton.*

new points of faith, which were not so before.

Therefore, before the Councell of *Trent*, men might doe well in that Church, when meat being set before them, they might picke out the worst, and eat the best; picke out the vnwholsome, and feed on the wholsome; picke the worme out of the apple, pare away the corrupted, and eat the sound; take the Spider out of the bowle of Wine before they drinke it. Bnt now, where they are cursed, if they eat not all, and compelled to drinke downe all: they that loue their liues must take heed of that society.

D. Hall Columba  
Noe.

To answer your question therefore directly [*Where was the Protestant Church before Luthers time?*] that is, where was any Church in the world, that taught that doctrine which the Protestants now teach? I say it was not onely apparant enough in the *Greeke* and *Easterne* Churches: and in the open separatists (*Waldenses, &c.*) from the *Romish* corruptions in these *Westerne* parts: but it was also within the community of the *Romish* Church it selfe. Euen there (as in a large field) grew much good corne among tares and weeds: there (as in a great Barne, Heape, or Garner) was preserved much pure Graine, mixed with store of chaffe.

Sect. 2. Subject. 2.

Section 3.

Section 4.

Lib. 1. cap. 1.

And (as I said in the beginning of our Conference) there is no other difference betwixt the Reformed and the *Romish* Church, then betwixt a field well weeded, and the same field formerly ouergrowne with weedes: or betwixt heape of corne now well winnowed, and the same a heape lately mixed with chaffe. And if it be a vaine and friuolous thing to say; It is not the same field, or the same Corne, now after the weeding and fanning; as vaine and friuolous it is to say the Church is not the same it was, or in the same place, after it is swept, and cleansed of the filth and dust: or to say, the Churches of *Corinth* and *Galatia* (after their reformation occasioned by Saint Pauls writing) were new Churches, and not the same they were before: because

S. c.

D. Field Church  
Booke 3. cap. 6.

E. J. Therser, H. d.  
pag. 48.

cause

cause that in them before the Resurrection was denied, Circumcision practised, Discipline neglected, & Christs Apostles contemned: which things now are not found in them: or to say *Naaman* was not still the same person, because before he was a leper, and now is cleansed.

As long as we can demonstrate that nothing is altered that doth constitute the Church or is of the true essence or being of it: the Church is the same it was, onely the leprosie, and other corruptions are cleansed away; and the health, beauty, and better habit restored, that it may more comfortably breed and bring vp children to God, and heires of saluation. And this is the blessed and long-wished alteration, that we haue made. And I would to God you had not made an vnworthy alteration, from a corrupt Church, to a farre worse, and either altogether, or very neere none at all! by continuing, encreasing, establishing the corruptions you found, making them now *De fide*, points of faith, compelling all to receiue them, and persecuting, euen to extirpation (as farre as by power and policy you can) the gainesayers of them.

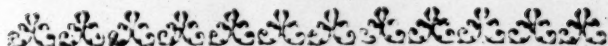
If the Protestant Church be new, yours is newer. The *Tridentine* faith is not so old as *Luther*, neuer scene in the world of many yeares after his death.

(\*)

See before  
sect. 4. §. 4.  
17110.

CHAP.





## CHAP. 2.

Answering the vaine alleadging of some words and customs, and corrupt alleadging of the Fathers words against Protestants.

1. *Obiection.* None (alleadged in the former chapter) agree with Protestants in all things: ergo, are not of their Church or Religion.
2. *Answered.* It is no consequent. For so also every one of them differed from the present Romish Religion, and yet are accounted theirs. Protestants have iustly abstained from some words and phrases of some Fathers.
3. And also have left off some ceremonies and customs.
4. As the Church of Rome hath left many, knowne to be ancient, and thought to be Apostolicall.
5. Which confutes the vanity of W. G. his booke; and shewes his owne alleadged authors, by his owne argument, to bee none of his Church and Religion.
6. By the same argument, many Fathers (for example, Athanasius, Ierom, Gelasius, Gregory, Chrysostome, Augustine) are plentifully proued to be against the present Church and Religion of Rome.
7. Forre severall wayes (at the least) the Romish make shew of the Fathers to be for them. The first, by alleadging counterfeite booke, falsely bearing the Fathers names. Many examples hereof.
8. The second, by corrupting the bookes which the Fathers wrote, putting words in, or out, and altering the text, so speake contrary to their meaning.
9. The third, by blinding or perverting the sense of the Fathers sentences by gloses and interpretations.
10. The fourth, by citing the Fathers to proue that which is not in question.

*Antiquus.*

## §. 1.

*Antiquus.*

Ow that you haue said what you can, or will, to shew that Protestants had a sufficient visible Church in all Ages since Christ: I reply, you neuer had any. For neither the Fathers nor Greeke Church, nor *Waldenses*, nor the Church of *Rome* before *Luthers* time, were of your Religion.

*Campian. Ratio*  
§.

For the Fathers, it was Mr. *Campians* fifth reason, why he challenged combat with the Protestants, because all the Fathers backed him. *Ad Patres si quando licet accedere, confectum est praelium.* If we may try it by the Fathers, the fight is at an end. For they are as sure ours as Pope *Gregory* the 13. These, and the other three sorts, euery one of them, either in many points, or at least in one or other differed from you. As the *Rhemists* say in their Annotation vpon *Rom. 11. ver. 4.* We will not put the Protestants to proue that there were 7000 of their sect, when their new *Elias*, *Luther* began: but let them proue that there were seuen or any one his either then, or in all Ages before him, that was in all points of his beleefe. Thus the *Rhemists*.

## §. 2.

*Ad rationes*  
*Campiani G.*  
*Whitakeri re-*  
*sponso. ad ratio-*  
*nes. §.*

*Antiquissimus.* The vanity of *Campian*, you may see by D. *Whitakers* answer, who shewes that euery one of the Fathers, whom *Campian* picked out and named, held points directly against him and for vs. Euen *Dionysius* *Cyprian*, *Athanasius*, *Basil*, *Nazianzen*, *Ambrose*, *Ierom*, *Chrysostome*, *Austen*, *Gregory*.

The vanity of your *Rhemists*, and other lipellers following them, is palpable, in that they thinke euery small point of doctrine, or practice, yea euery small rite or ceremony, vsed by some, and not vsed by others, makes a difference of their Religion. We doe not de-

ny

ny, but that we haue left off and disused diuers traditions, ceremonies, and phrases, which were vsed in the ancient Church, but we constantly affirme we carefully and entirely hold all the substance of doctrine, and all things necessary for saluation, not onely for the essence, but for the perfection, beauty, and ornament of the Church: so that notwithstanding the things left off wee are wholly and fully of the Primitiue and ancient Religion.

*Antiquus.* Why haue you left off any words and phrases of the ancient Fathers: if you hold their doctrine why forsake you their words?

*Antiquissimus.* Because those words are now taken to signifie such doctrines as then they intended not. Their doctrine we hold, though some of their words we doe not so frequently vse: you vsurpe those words, but refuse their doctrine. Your *Bellarmino* tels vs truly, that the Apostles and first Christians abstained from the words Temple and Priests, vsing the words *Ecclesia*, *Episcopi* & *Presbyteri*. And thus, *Iustinus*, *Ignatius*, and the other most ancient Fathers vsed to speake. The reason was, lest people might vnderstand them, as if they meant that the *Iewish* ceremonies continued, with the Temple of *Salomon*, and the sacrificing Priests. But afterwards in *Tertullians* time, when the danger of that misconceit was worne out, Christians began to call Presbyters and Bishops, by the name of Priests, &c. So that the words which the Apostles and first Fathers neuer vsed, for feare of mistaking, the following Fathers ordinarily vsed, hoping (after that long disusing) they should not be mistaken: they vsed the words, *Priests*, (or *Sacerdotes*) altars sacrifices, oblations, and such like, not properly, but by allusion to the Priests, altars and sacrifices of the *Jewes*, which were types, figures and (as it were) foretokens or foreprophecies of Christs sacrifice, offered once by himselfe for the sinnes of the whole world, wch was the *Antitype* & verity of those of the

*Bellar. De cultu Sanctorum lib. 3. cap. 4. Ad testim. patrum dico. & De Romano Pontif. lib. 3. cap. 13. S. Ratio autem cur Apostoli in Scripturis nunquam vocant sacerdotes Christianos, sacerdotes, sed solum episcopos & presbyteros &c.*

*See Here, cap. 5. sect. 9.*

*See this matter handled at large by B.*

*Morton. Appeal. lib. 2. cap. 7.*

*& B. Andre ves. Ad Bellarmini*

*Apoloiam, Responso cap 8.*

*pag. 184.*

*Jewes,*

*Enseb. demonstr.*

*Evang. lib. 1.*

*c. 10.*

*Chrysost. hom.*

*17. in Hebr.*

*Ambr. in Epist.*

*ad Hebr. 10. c.*

*August. in Psal.*

*71.*

*Idem. lib. 10.*

*aduers. Faustum*

*Manicheum*

*cap. 21. tom. 6.*

*Senteniarum*

*lib. 4. distictio.*

*13. lit. g.*

*Bellar. De Missa*

*lib. 1. cap. 15.*

*S. Alter modus.*

*Council. Trid. sess.*

*22. cap. 2. & A-*

*lanus de Euchar.*

*sacris lib. 2. c. 12.*

*Jewes;* and was continually to be remembred againe, as oft as the blessed Sacrament of his Body and Blood was celebrated. Thus the Fathers haue expressed their owne meanings: *Ensebius*, Christ hath offered a mar- uailous sacrifice for the saluation of vs all, commanding vs to offer vnto God a memoriall instead of the sacrifice of his Body and Blood. *Chrysostome*, wee offer vp the same sacrifice which Christ offered, or rather a remem- brance thereof: the like hath *Ambrose*.

*Augustine* saith, when we doe not forget our Sau- ours gift, is not Christ daily offered for vs? Christ was once offered for vs:-- and by that memory he is so dai- ly sacrificed for vs, as if he daily renued vs. And more fully, *Sacrificij nostri vera caro, & caro Christi olim in veteri lege per victimas pollicebatur, in passione vero Chri- sti & in cruce per veritatem reddebatur: at hodie in nostro sacrificio per sacramentum, memoria celebratur.*

The Master of the Sentences asketh, whether that which the Priest holdeth, may be called properly a sa- crifice or offering; and he answereth, that which is offered and consecrated by the Priest, is called a sacrifice and oblation, because it is a memoriall and representa- tion of the true sacrifice, and holy offering made vpon the Altar of the Crosse.

These, and many other testimonies *Bellarmino* alled- geth, and laboureth by wit to elude, saying, it is so in- deed, but not onely so. He will not onely haue it to be a commemorative and representatiue, but a true and proper sacrifice of Christs Body and Blood, really the same hoste, not differing from his Body in heauen, and the immolation or sacrificing of him in the formes of Bread, the very same with his sacrificing vpon the Crosse: as the Councell of *Trent* speaks. The con- trouersie therefore is, concerning the proper and im- proper signification of the Fathers tearmes. They take them as properly spoken, as of a true reall propitiatory sacrifice, auailable in it selfe for remission of sinnes; and

and so turne the Sacrament into a sacrifice, profitable without receiuing: and the Priests office (which should be in preaching and ministring the Sacraments, *Matth. 28. Mark. 16.*) is now onely to say Masse, or offer vp the daily sacrifice, frustrating Christs institution with a gainfull inuention of their owne.

In regard of this mistaking of the Fathers words of *Priests, altars, sacrifices, &c.* and of the abuses arising thereupon; we rather chuse the words of Scripture and of the more ancient Fathers, *Ministers, Communion Table, Sacraments*, then those words which are neuer used in the New Testament, nor in the ancientest Fathers, but by them purposely auoyded, for feare of being mistaken, by your owne confession.

The same reason therefore that moued the blessed Apostles and Primitiue Fathers to abstaine from those words, the same reason moues vs to doe the like.

## S. 3.

*Antiquus.* But why haue you left off any of those customes and ceremonies which were vsed by the Fathers? what reason had you for that?

*Antiquissimus.* First, the same reason that *Herod* had to breake & abolish the brazen Serpent, which had been of good vse to the honour of God, and edifying of men: but in his time was abused to be an instrument of Idolatry.

Secondly the same reason that *S. Paul* had, against the *Agape* or Feasts of Loue, *1 Cor. 11. 19, 20, 21, 22.* For, (as your *Rhemists* acknowledge vpon that place) at first the richer Christians made feasts (bringing store of meat and drinke to the Churches) to ioy and cheare vp themselves and the poore that wanted, when they came to receiue the holy Sacrament: which Feasts were called *Agape*, Feasts of Charity. These Feasts afterwards through abuse, became occasions of pride in them that had to bring, of contempt to them that had not, of glut-

*Ministers* the ordinary word of the new Testament, *Rom. 15. 16. 1 cor. 3. 5. & 4. 1. & 2. cor. 3. 6. & 6. 4. Eph. 3. 7. cor. 1. 7. 23, 25. & 4. 7. 1 thes. 3. 2. 1 tim. 4. 6.* And their office or worke called Ministry, *Act. 6. 4. & 20. 24. & 28. 19. & 12. 25. 2 cor. 5. 8. 2. & 6. 3. Eph. 4. 12. col. 4. 17. 1 timoth. 1. 42 2 tim. 4. 5. Communion 1 cor. 10. 16. table 1 Corinth. 10. 21. The Lords Supper. 1 cor. 11. 20. 2 Kings 18. 4. See *Cassander consultatio artic. 7. De ecclesia 5 De Pontifice Rom.**



tony and drunkenesse, yea of rejecting the poore, and of the formost deuouring all without expecting one another. This occasioned Saint *Pauls* reproofe of them then: and the whole abrogation of them afterward.

*August. epist. 119  
ad Ianuar. cap.*

19.

See B. Morton.

*Appeal. lib. 1.*

*cap. 3. sect. 1, 2,*

*3, 4, 5.*

Thirdly, the same reason also that Saint *Augustine* had to complaine of the multitude of rites and ceremonies grieuous and burdensome to the Church in his time, which continually increased till our times, and with the multitude and painfull or too carefull obseruance thereof, much decayed the due obseruance of the substantiall points of Religion. As too many branches of the Vine, hinder the fruitfullnesse; and therefore good husbands prune them off.

Fourthly, and finally, the same Reason which the *Roman* Church it selfe had, to disuse or abolish many customs, traditions, rites and ceremonies formerly vsed, whereby they iustifie vs.

*Antiquus.* Name some of them I pray you.

#### §. 4.

See B. Morton.

*Appeal lib. 2.*

*cap. 25. sect. 10.*

and the Authors there alledged. & Rellar. De Euch. lib. 4. cap. 28.

*Antiquissimus.* Our B. Morton deliueres you a dozen at once, citing his Authors and places of their bookes for them: (1) the threefold dipping in Baptisme, in memory of the Trinity, thought by *Dionysius*, *Basil*, *Athanasius*, *Ierom*, *Austen*, *Ambrose*, to be an Apostolicall tradition; now (saith *Binius* and *Carnus*) abolished, and one dipping or sprinkling, thought sufficient by the common consent of Diuines.

(2) Remouing the old custome of tasting honey in Baptisme, spoken of by *Tertullian* and *Ierom*.

(3) Of abrogating the ceremony of washing the feet, in Baptisme, spoken of by Saint *Ambrose* and *Augustine*, *epist. 119. cap. 28.*

(4) Decreeing also (in the Councell of *Trent*, *sess. 21. cap. 4*) the administration of the Eucharist vnto Infants, (vsed sixe hundred yeeres in the Church) to be vn-

unnecessary and unfitting, *Maldonat, comment. in Ioh. 6. Binus.*

(5) The custome that it was not lawfull to Baptise but onely at *Easter* and *Whitsontide*, is abrogated, because of the dangers of common life. *Durand.*

(6) Night vigils mentioned by *Tertullian* and *Ierom*, and praised by other Fathers, forbidden to Women by the Council of *Elliberis*, to be in Churchyards: and afterwards in the *Toletan* and *Tridentine* Councils, *Binus.*

(7) The standing at publike prayers, all the time betwixt *Easter* and *Whitsontide*, decreed by the *Nicene* Councell, and obserued by the ancient Fathers, as *Saint Ambrose* and *Ierom* witnesse, and counted an Apostolicke constitution: now haue left no foot-steps of it, *Durand. Cassander.*

(8) Washing of the bodies of the dead, vsed by the Ancients, mentioned by *Tertullian*, *Eusebius*, and *Gregory.* *Durand.*

(9) The Feasts of Charity (called *Agapa*) mentioned in the Constitutions of *Clement*, reproued by *S. Paul* to the *Corinthians*, but in other Churches long continued, the Councell of *Laodicea* forbid; now they are forgotten. *Binus.*

(10) The dispensing with an Apostolicall Canon concerning the Consecration of Bishops. *Bel. Binus.*

(11) The neglecting of the Wednesdayes and Fridayes Fast in the East Church, (by the 68 Canon of the Apostles) or of Friday and Saturday in the West (by Apostolicke Constitution) mentioned by *Clement*, *Ignatius*, *Epiphanius*, *Athanasius* and others. *Binus.*

(12) Of fourescore and foure Canons of the Apostles, scarce 6 or 8 are obserued in the Latin Church, saith *Michael Medina*; cited by *D. Reynolds*, *Thes. 5.*

Vnto which I might adde many other things, as 1. The times of prohibiting marriage, much abridged. For by some ancient Councils (as namely that of *Laodi-*

Concil. Laodice-  
cap. 15. Bellar.  
De Matrimonio.  
lib. 1. cap. 31.  
§ Alterum im-  
ped. & § Ratio  
huius.  
Concil. Trident.  
session. 24. ca. 10

804, celebrated aboue twelue hundred yeeres agone ) there were three times prohibited from the celebrati- on of marriage (which the Church of England still ob- serueth. ) 1 From *Aduent* to the *Epiphany*; 2 From *Septuagesima*, vntill a weeke after *Easter*; 3 From the dayes of *Rogation*, vntill a weeke after *Whitsontide*.

But the late Councell of *Trent*, hath onely continu- ed the first entire: cut the second shorter by 16 dayes (beginning with *Lent*, and ending a weeke after *Ea- ster*) and the third it hath quite cut off.

Concil. Trident.  
sess. 24. canon. 3.

2 The degrees prohibiting marriage, both enlarged and abridged. For, the Councell of *Trent* hath this Ca- non; If any man say, that the degrees onely expressed in *Leuiticus* of consanguinity and affinity, doe hinder the contracting of Matrimony, and dissolue it being contracted: and that the Church hath not power to dispense in some of them, or constitute that more de- grees may hinder and dissolue: let him be *Anathema*.

Bellarmino de  
Matrimonio lib.  
1. cap. 29. initio.

Here is a change of Gods law, loosning where God hath bound, binding where God hath loosed. And they accused that grant not this power to the *Roman* Church. And here is a change of the Churches custome also. For *Bellarmino* addeth, *Recte Catholica Ecclesia conjugia prohibuit olim usque ad septimum, postea vero us- que ad quartum gradum consanguinitatis & affinitatis*. The Catholicke Church in former time rightly forbad mar- riage to the seventh degree; and afterwards to the fourth degree of consanguinity and affinity.

Concil. Trident. sess.  
21 cap. 3. &  
canon. 1, 2, 3.

3 And yet the Church of *Rome* is bolder, euen to change Christs owne Ordinance and Institution of the Blessed Sacrament of his Body and Blood, denying the Cup to the people, and accursing them that hold it ne- cessary for the Laity; although the whole Church v- sed it aboue a thousand yeeres together. And yet they hold themselves to be one and the same Catholicke Church that so long vsed it.

In their opinion therefore, the abrogating or changing  
of

of traditions or ceremonies (howsoever they declaim against Protestants for such matters) cuts not men off from being of the same Church that vsed them.

*Antiquus.* Indeed, ceremonies are inuentions of men, and therefore alterable by the wisdom of the Church, as times place, and occasions require. And the Church may ordaine new ceremonies also, as *Bellarmino* teacheth. lib. 2. *de effectibus Sacramentorum* cap 31, §. *tertia propositio*, &c.

*Antiquissimus.* I let passe much superstitious and sacrilegious doctrine which *Bellarmino* there vttereth, attributing almost as much to Ceremonies inuented by men, as to the Sacraments ordained by Christ. And I accept what is granted, that being inuented by men, they are alterable by men: and not being of the substance of Religion, the vsing or disusing of them makes no alteration or difference in Religion.

Saint *Augustine* discoursing of the diuersity of ceremonies and customes in seuerall Churches and Countries, tels a story of his mother *Monica*, who comming to *Milan*, and finding that they fasted not vpon Saturdayes, (as in her countrey they did) was much disquieted in her mind (as at diuersity of Religion,) and knew not what to doe: but she was resolu'd by Saint *Ambrose*, Bishop of that City, that such things made no difference of Religion. When I come to *Rome* (saith he) I fast on the Saturday, when I am at *Milan*, I fast not. So you to what Church soeuer you come, *Ejus morem serua, si cuiquam non vis esse scandalo, nec quenquam tibi.* Obserue the custome of that Church, if you will not be offense to others nor others to you.

Here obserue *Rome* and *Milan*, two great Cities in one Countrey, both in *Italy*, yet had seuerall customes and ceremonies, which to some weake consciences, through ignorance might be offense, yet were they all of one Religion in substance; and for rites or ceremonies,

nies, at that time *Milan* was no more bound to obey *Rome*, then *Rome* to obey *Milan*.

## 5. 5.

As your Rhetoricks insinuate  
Annot. vpon  
*Rom. 11. ver. 4.*

But now if a man be not in all points (though neuer so small) nay in all traditions, rites, and ceremonies conformable to the ancient Church, or to the Church of *Rome* late before *Luthers* dayes; you count him not of the same Religion.

One of your idle Pamphleters (idle for the matter he brings, but too. to busie in lying and rayling, one *W. G.* (ashamed belike to adde his full name) professor in Diuinity, writes a Booke, points and repoints it, *Permissu superiorum* 1619. entituled, *A Discouery of shifts, &c.* His principall matter is to shew, that before *Luthers* time, No man was euer of the Protestants Religion: His reason, because all men held one point or other, at least tradition, rite, or ceremony different from the Protestants, which he labours to shew by running thorow a great number of Instances, not considering, that by the same reason it might be as well prooved, that neuer any man vntill the late Council of *Trent* was of the Papists Religion.

For he asketh thus: First, was *Dionysius Arcopagita*, a Protestant? and answereth, No, for he maintained traditions, spake of Altars, places sanctified, rasure of Priests, burning of incense at the Altar, &c.

Answer. To omit that many doubt, and some censure the bookes imputed to him to be counterfeits, (as *Cajetan*, *Valla*, *Erasmus*, *Possevin*, and *Bellarmino*; see *Censura librorum Roberti Coc. pag.*) I aske againe, was *Dionysius Arcopagita*, a Papist? No: for he hath many things of the Eucharist, which condemne Priuate Masses, Communion vnder one kinde onely, and Transubstantiation. See *Catalogus testimonij veritatis lib. 1.*

Secondly, Was *Papias* (scholler to Saint *John Evangelist*) a Protestant? No, saith *W. G.* for hee defended Traditions



Traditions, and *Peters* primacy, and *Romish* Episcopality.

How then? was he a Papist? No, say we, for hee taught such traditions as Papists condemne, as namely the error of the *Chiliasm* or *Millenaries*, and said it was a Tradition deliuered from the Apostles, *Baronius* anno 1118. n. 5. c. 6. n. 2.

Thirdly, was *Ignatius* a Protestant? No, for he approved traditions, *limbus patrum* merits, and the reall presence. Not so, But was he then a Papist? no, for Protestants cite him against Transubstantiation, and Communion vnder one kinde; priuie Masses, and the Popes supremacy. *Catalogus testium*, lib. 2. & appendice pag. 2087. *Bellarmino* recites the *Greek* copies of his workes being against the Papists.

Fourthly, was *Tertullian* a Protestant? no, for hee held the *Montanists* heresie. Was he a Papist then? no, for the same reason, also he writes sharply against the Popes budding supremacy, and against Transubstantiation, and for the sufficiency of Scriptures to confute heretickes, See *Catal. test.* lib. 3.

Fiftly, was *Saint Cyprian* a Protestant? no, saith he, for he was a *Montanist* also; was he then a Papist? no, for Papists condemne *Montanists* as well as Protestants also, he equals all the Apostles with *Peter*, reiects the popes authority & infallibility, giues sentences against Purgatory, acknowledgeth two Sacraments onely, hath much against Transubstantiation, and denyall of the Cup. See the allegations out of him in *Catalogo testium* lib. 3.

Sixtly, was *Irenaeus* a Protestant? no, for he defended free-will so farre, that Protestants count it *Pelagianisme*. So did many other Fathers, *Hilary*, and *Epiphanius*: yea, *Chrysostome*, *Cyris*, *Ambrose*, *Theodoret*.

What then? were all these papists? No, for though in heat of exhortation they gaue sometimes too much to free will, and in hatred to the *Maniches* and *Stoicall*

*August. contra  
Iulianum Pelag.  
lib. 1. cap. 2.*

Christians that held such a fatall necessity of mens actions as tooke away mans guiltinesse of sinne: yet in their more moderate and settled writings, they taught as the Protestants doe. *Pelagianis nondum litigantibus, Patres sicurius loquebantur*; saith Saint Augustine, Vntill the Pelagians began to wrangle, the Fathers tooke lesse heed to their speeches.

But such their speeches, The Papists themselves condemne. *Maldonate in John, 6. 44. pag. 701. Pererius in Rom. 9. nn. 33 pag. 1001. Sixtus Senensis. Toler, &c. See D. Mortons Appeal. lib. 2. cap. 10. sect. 1. 2. §. 4 & sect. 3. §. 7. lit. n.* See also my Chapter of Free-will.

### S. 6.

I might runne thorow the rest of this *W. G.* his allegations, and shew his vanity and folly, in shooting such arrowes against the Protestants, as being retorted and shot backe againe, doe mortally and vnre-couerably wound his owne cause.

But I will leaue off following his order, and adde a few more; and by occasion of this last, I aske of Saint Cyprian, Augustine, Fulgentius, Gregory Nyssen, Gregory the Great, Anselm, Bernard, were they Papists or of the now-Roman-Catholicks Religion? No, for they taught concerning Free-will, iust as the Protestants teach, *Morton ib. sect. 3.*

Was *Athanasius* a Papist? no, for hee reckons the number of Canonick bookes, otherwise then Papists doe, and magnifies them for their perspicuity, certainty and sufficiency as Protestants doe: he teacheth Iustification by faith onely; writeth against adoration and prayer to Saints, and Idolatrous worship of Images: shewes the custome of the Church in his time, to minister the Communion in both Kindes, and not on Altars but tables of wood, writes to the Bishops of Rome, as his brethren and equals: giues reasons why the dead

dead cannot appeare againe to men, for feare of teaching lies, and errours, and because the good are in Paradise, the euill in *Inferno*.

He counts marriage of Bishops, a thing indifferent, and vsed indifferently in his time, and it appears by his bookes, that in his time the sacrifice of the Masse, and the five new Sacraments were not knowne.

Was Saint *Ierom* a Papist? no, for hee earnestly maintaineth the sufficiency and excellency of the Scriptures; & exhorteth married Women, Virgins, & Widowes, diligently to study them; he teacheth Iustification by Gods mercy, and beateth downe mans merits: hee writes sharply against free-will without Gods grace against purgatory, against transubstantiation, and orall manducation: hee taxeth the popes supremacy, and the Clergies liues: and for his sharpe writing he was faine to flye from *Rome*. See *Catalogus testium lib. 4.*

Was *Gelasius* (your owne Bishop of *Rome*) a Catholicke of your now *Roman* Religion? no, for he condemned (as sacrilegious) your now-halfe Communion (without wine), and seuerely commanded either to minister both the kindes, or neither to the people. The necessity whereof now you call heresie. *De consecrat. dist. 2. comperimus.*

Was *S. Gregory* (your owne Bishop likewise, long after *Gelasius*) of your Church, and now-present Religion? no for he taught the sufficiency and perfection of the Scripture, reiected the Apochryphall bookes from the Canon, held the reading of Scripture profitable for all men; iustification by faith, and not by inherent righteousness, wrote against mans merit, and for the glory of Gods grace and mercy; hee forbade the worshipping of Images: and wrote sharply against  
the

the title of vniuersall Bishop, as a badge of Antichrist, or his forerunner, &c.

And (for conclusion of this point) were the other two greatest Doctors of the Church, *Saint Chrysostome*, and *S. Augustine*, of your present Religion? No, tor,

\* *Homil. De La-  
zaro, & pasum  
alibi.*

<sup>b</sup> In 4. cap. E-  
phes. hom. 10.

<sup>c</sup> In Matth.  
hom. 55. & 83.  
& *Serm. de Ven-  
tecoft. tom. 3.*

<sup>d</sup> In Matth.  
tom. 3. ad cap.  
20.

<sup>e</sup> In 2. Theff.  
homil. 3. & 4.

<sup>f</sup> In Gen. hom.  
29.

<sup>g</sup> *Hom. de  
Adam.*

<sup>h</sup> *Hom. 1. in  
Acta.*

<sup>i</sup> *Hom. 1. dom.  
Aduent.*

*Saint Chrysostome* <sup>a</sup> extolled the authority, dignity, sufficiency, perspicuity, necessity, and commodity of the Canonick Scriptures, and exhorted Lay-men, and Tradesmen to get them Bibles, and reade the Scriptures at home, and that man and wife, parents and children, should reason and conferre of the doctrine thereof. <sup>b</sup> He taught that the Church of God was nothing but a house built of our soules, and the stones thereof were some more illustrious and faire polished, other more obscure and of lesse glory: <sup>c</sup> that the Church was built not *super Petrum*, but *super Petram*, not vpon Peter, but *Peters* confession, (that Christ was the Sonne of God, the Sauour of the world: ) <sup>d</sup> That whosoever desired primacy vpon earth, should find confusion in heauen, and not be reckoned amongst the seruants of Christ: <sup>e</sup> That Antichrist would command himselfe to be honoured as God, and sit in the Church: that he would invade the *Roman* Empire, and strue to draw to himselfe the Empire or Rule of God and men. And though he extolled the power of free-will in the Regenerate, and exhorted all men to vse the power they had: yet hee <sup>f</sup> perswaded the godly to acknowledge it to proceed from Gods grace: and taught all men, that sinne entering lost their liberty, corrupted their power, and brought in seruitude: and <sup>g</sup> that without Gods grace man could neither will, nor doe any thing that was good; that <sup>h</sup> as they that die Purple, first prepare it with other colours, so God prepares the cares of the mind, and then infuseth grace: that <sup>i</sup> before sinne, we had free-will to do good, but not after: that it was not in our power to get out of the Deuils hand, but like a ship that had lost his sterne ( which guided it ) wee were driuen

driven whither the tempest would, euen whither the Diuell would drive vs, and except God by the strong hand of his mercy did loofe vs, we should continue til death in the bonds of our sinnes. <sup>k</sup> That the Law would iustifie man, but cannot; for no man is iustified by the Law, but he that wholly fulfils it, and that is not possible to any mā. <sup>l</sup> He that must be iustified by the law, must haue no spot found in him, and such an one cannot be found, but onely Iesus Christ; <sup>m</sup> therefore he onely hath attained the end and perfection of the Law; <sup>n</sup> as soone as man beleeueth in him, he is presently iustified. Consequently, <sup>o</sup> man can haue no merits to trust vnto, there is nothing properly his owne, but sinne. <sup>p</sup> Yet faith wrought in vs by Gods grace, will be fruitfull in good workes, or else it is a dead faith and vnprofitable.

He taught <sup>q</sup> prayer to God only, and directly; without running about to Patrons or Intercessors, Mediators, Porters (naming *Iames, John, Peter*, and the Quire of Apostles) take (saith he) repentance for thy companion, to supply the place of an aduocate, and goe to the head fountaine it selfe.

Of the Eucharist (though he haue many rhetoricall and hyperbolicall speeches in the vehemency of his mouing the people to humble deuotion; as, Thou seest, touchest, eatest Christ; and hee suffereth teeth to be fastned in his flesh, and to be made red with his blood: which <sup>r</sup> Iesuites confesse cannot be vnderstood properly, without impiety: but tropically of the signes onely, not of the body which cannot suffer of vs, nor be violated: yet) he hath much against Transubstantiation; for he saith, <sup>s</sup> The Table is furnished with mysteries, thou seest bread and wine, but thinke not that you receiue the diuine body, of a man. *Ne putetis quod accipiatu diuinum corpus ex homine.* And, <sup>t</sup> in his vasis sanctis, *non est verum corpus Christi, sed mysterium corporis eius continetur.* In these hallowed vessels there is not contained the true body of Christ, but the mystery of his

<sup>k</sup> In Rom. Rom.  
5 & 17.

<sup>l</sup> In 2 cor. Rom.  
11.

<sup>m</sup> In Rom. Rom.  
5 & 17.

<sup>n</sup> Hom. 7. in 3.  
cap. ad Rom.

<sup>o</sup> In Psal. 142.  
Ne intres in iudicium.

<sup>p</sup> In 1. cap. gen.  
hom. 2 & serm.

<sup>q</sup> de fide & de lege nat.

<sup>r</sup> Hom. 4. de penitentia. & hom. 12. in Mat. & in 15. de muliere Chananaea.

<sup>r</sup> Bellar de Euchar. lib. 1. cap. 2.

<sup>s</sup> quinta Regula & de Massa

lib. 2. cap 10.

<sup>t</sup> ad illud. & alenimian. tom. 4.

in Thom. disp. 6. quest. 4. punct.

<sup>3</sup> §. quare non est assendum Alano.

<sup>t</sup> Hom. de Eucharist.

<sup>u</sup> Hom. 11. Op. imperfectum in Mat.



<sup>a</sup> Rom. 8. 3. in  
Matth.

<sup>a</sup> Rom. 7. in  
1 Cor.

<sup>a</sup> In 1 Cor.  
hom. 27.

<sup>a</sup> Hom. Operet-  
baris esse.

<sup>a</sup> In Matth. hom.

4. & hom. 3 de  
penit. & hom.  
De Lazaro.

<sup>a</sup> Hom. 7 in  
Matth.

<sup>a</sup> Homilia 2. de  
Lazaro.

<sup>a</sup> Aug. De uni-  
tate Ecclesie.  
& alibi p. s. m.

<sup>b</sup> De doctr.

christi. lib. 2. ca. 9.

<sup>c</sup> De Bapt. con-  
tra Donatistas.  
lib. 6 cap. 3.

<sup>d</sup> Ib. lib. 7 cap.

51. & de uni-  
tate Ecc. cap.

21. & alibi s. p.

<sup>e</sup> Retract. lib.  
2. cap. 21.

<sup>f</sup> In psal. 44. &  
psal. 60. &

<sup>g</sup> De verb. Dom.  
serm. 13. in mat.

& tract. 124.  
118. in Ioan.

his body. Also, <sup>a</sup> if thou wast incorporeall, hee would haue giuen to thee his incorporeall gifts naked: but because thy soule is ioyned to a true body (*in sensibilibus intelligenda tibi traduntur*) in things sensible, are deliuered vnto thee things to be vnderstood. Againe, <sup>a</sup> An vniuelesuer seeing the water of Baptisme, thinke it is simply water: but I, doe not simply see what I see but I consider the purging of the soule by the spirit, and the burying, resurrection, sanctification, iustice, redemption, adoption, inheritance, and Kingdome of heauen. For I iudge them not by sight, but by the eyes of my mind. He writes also <sup>a</sup> against priuate Communions, when people doe not communicate (called now priuate Masses) and <sup>a</sup> halfe Communions, without ministring the Cup to the people.

Against Purgatory after this life, he saith, <sup>a</sup> Hee that washeth not away his sinnes in this life, shall finde no comfort after ward: <sup>a</sup> as when a ship is sunke, or a man dead, neither can the Saylor, nor Physitian helpe it. When we are once gone, nothing is left to satisfie for vs. <sup>a</sup> while we are heere, we haue faire hopes: but being once departed, it is not in vs to repent afterward, or to wash off our sinnes.

Saint *Augustine* writes fully and plentifully <sup>a</sup> for the perfection and sufficiency of the Scriptures to determine where the true Church is, and to end all Controuersies, and <sup>b</sup> plaine enough to ground all necessary doctrines vpon: <sup>c</sup> that the Church to which the promises of grace and saluation belong, is the company of faithfull belecuers, and that wicked men doe not belong vnto it: <sup>d</sup> they may be in the Church, but not of the Church, in the house, but belong not, *ad compagem domus*.

<sup>e</sup> That *Peter* was not the Rocke wherein the Church is built, but *Christ*, <sup>f</sup> and that we are *Christiani*, not *Petritiani*. & <sup>g</sup> the Rock was *Christ*. <sup>g</sup> and vpon the Rock which *Peter* confessed (saying, *Thou art Christ the Son*

of

of the living God) I will build my Church; Vpon mee, not vpon thee. They that would be built vpon men, said, I am of *Paul*, and I of *Apollos*, and I of *Cephas*, that is, *Peter*; but others that would not be built *super Petrum* but *super Petram*, said, *Ego sum Christi. Quoniam donec in Pauli, sic nec in Petri, sed in nomine Christi, ut Petrus edificaretur super Petram, & non Petra super Petrum.*

He writes that<sup>h</sup> the Keyes of binding and loosing were not giuen onely to *Peter* alone, but in him to the whole Church, that all the Church might haue power to binde and loose sinnes.

Of Antichrist, he saith,<sup>i</sup> He shall sit in the Church of God, and<sup>k</sup> extoll himselfe aboue all that is worshipped, and come by wicked arts to that vaine height and domination: and<sup>l</sup> when the *Roman Empire* is taken away, then *Sathan* by Antichrist shall worke *mirabiliter*, *sed mendaciter*, with lying wonders.

Saint *Augustine* reports and applaude Saint *Cyprians* speech to the *Donatists*, thus: <sup>m</sup> None of vs makes our selues Bishop of Bishops, nor doth by tyrannicall terror compell his fellowes to the necessity of obedience: seeing euery Bishop for the license of his liberty and power, hath his proper iudgement, as if hee could not bee iudged of another, as himselfe cannot iudge another, but we must all expect the Iudgement of our Lord *Iesus Christ*, who alone hath power, both to set vs in the gouernment of his Church, and to iudge of our acts. A doctrine plaine against the popes supremacy.

Against Transubstantiation (though *Beelarmino* cite him for the truth of Christs body deliuered, which we deny not) he writes plainly; deliuering a Rule how to know figuratiue from proper speeches in the Scriptures: <sup>n</sup> that When a precept seemes to command a fowle or wicked act, or forbid a good and profitable thing, then it is to be taken figuratiuely: He giues this for an example; *Except you eat the flesh of the Sonne of*

*Man,*

<sup>h</sup> Tract. 118. & 114. in Ioan. & libro quest. vet. & noui test. quest. 93.

<sup>i</sup> De civ. Dei l. 6.

<sup>k</sup> 20. cap. 19.

<sup>l</sup> In psal. 9.

<sup>m</sup> De civ. Dei. ibid.

<sup>n</sup> De Baptismo contra Donatist.

<sup>n</sup> De doctrina Christiana lib. 3. cap. 15. & ib.

*Man, and drinke his Blood, you, haue no life in you:* this in the proper sense seemes a foule and wicked thing: *figura est ergo:* Therefore it is a figuratine speech. And hee defines Sacraments to be ° signes, being one thing, and signifying another.

• *Contra Maximinum. lib. 3. cap. 22. Sacramenta sunt signa, aliud existentia, aliud significantia.*

• *In psal. 98. Non hoc corpus quod videtur manducaturus es, & bibiturus illum sanguinem quem fusi sunt qui me crucifixerunt. Sacramentum aliquod commendat vobis.*

• *Serm. 11. de verbis Apostoli. Tract. 59. in Iohannem. See also Tract. in Ioan. 11. & 13. & 26. & De civ. Dei. lib. 21. cap. 25. De Doctr. christiana lib. 3. cap. 9. epist. 23. ad Bonifacium & epist. 57. De Trinitate lib. 3. cap. 10. Contra Adimantum cap. 12. Contra Faustum lib. 20. cap. 21. & alibi passim.*

• *Epistola 118. & Libro 3. de doctrina Christiana. cap. 9. Calvin. Instit. lib. 4. cap. 17. § 28. Bellar. de Euchar. lib. 2. cap. 24. initio. De moribus ecclesie lib. 2. cap. 34. & De civ. Dei. lib. 8. cap. 27. See Vines comment vpon it. De fide & symbolo. cap. 7. Contra Adimantum cap. 13. De doctr. Christiana. lib. 3. cap. 7, 8, 9. See in psal. 113 & epist. 49.*

And of this Sacrament he saith, *¶ You shall not eat this body which you see, nor drinke this blood which they will shed which crucifie me. I commend a certaine Sacrament thereof vnto you. And he often beats vpon this, that though wicked men doe eat the signe and Sacrament, yet none but the worthy receiuers doe eat rem Sacramenti, the very Body of Christ 9. And Manducabant illi Panem dominum, Iudas panem domini contra dominum: illi vitam, ille penam.*

He held two Sacraments of the new Testament, one, ly *¶ Baptisme, and the Lords Supper.*

*Calvin*, *Peter Martyr*, and the rest of the Protestants count *Saint Augustine* wholly theirs, as did *Be-rengarius* before them, by *Bellarmines* confession °.

*Saint Augustine* condemnes Image-worship. Follow not (saith he °) the company of ignorant men, who in true Religion are superstitious, worshippers of Sepulchres and pictures, which customes the Church condemneth, and daily laboureth to correct. And hee saith °, It is great wickednesse to place the Image of God in Churches. And that to worship the *Prototypon* (sampler, or thing resembled) by an Image resembling it (as the Heathen excused their Idolatry) is an absurd, ser vile, and carnall thing °. And hee writes against Pilgrimages for Religion. *Serm. 3. De Martyribus.*

Of Purgatory (a thing which came to be imagined in

in his dayes) in some places <sup>a</sup> hee doubteth whether there be any such place or no: but in many places hee gineth sound reasons to ouerthrow it. The Catholicke Faith (saith he <sup>b</sup>) resting vpon Diuine authority, beleeues the first place, the Kingdome of Heauen: and the second Hell:.. a third we are wholly ignorant of: Yea, wee shall find in the Scriptures, that it is not. <sup>c</sup> There is no middle place, he must needs be with the Diuell, that is not with Christ. <sup>d</sup> There are two habitations (after death) *Vna in igne aeterno, altera in regno aeterno.* And, <sup>e</sup> when we are passed out of this world, no satisfaction remaineth. And, <sup>f</sup> wherein euery mans owne last day finds him, therein the worlds last day will hold him: For, such as in this day euery one dies, such in that day hee shall be iudged. Againe, <sup>g</sup> there is no other place then in this life to correct our manners: for after this life euery one shall haue that which in this life he sought to himselfe. For, <sup>h</sup> *Christus suscipiendo penam, & non suscipiendo culpam, & culpā deleuet & penam.* Christ by taking vpon him our punishment, and not taking our sin, hath put away both our sin & punishment. He that holds these things, cannot hold Purgatory.

In brieft therefore, In all these former points: And furthermore, against *Præ. will*, and for Gods grace: against Mans merits, and iustification by our inherent righteousnesse: and for Iustification by Gods free mercy, and Christs merits onely: for the doctrine of faith and good workes: for prayer to God alone, and by the onely Mediator Iesus Christ: against the adoration and inuocation of Angels and Saints departed: and other the most necessary and profitable points of Theologic, Saint *Augustine* was no Papist, but wholly and entirely of the Protestants Religion.

## §. 7

*Antiquus.* How can this possibly be so? when (you see) our Catholickes doe continually cite Saint *Augustine*,

<sup>a</sup> *Encherid. cap. 69. & de offi. quest. Dulcini. qu. 1. De fide oper. cap. 16.*  
<sup>b</sup> *De civ. Dei. l. 6. 21. cap. 26.*  
<sup>c</sup> *Contra Pelag. Hypogn. lib. 5.*  
<sup>d</sup> *De pecc. merit. & remiss. lib. 1. cap. 27. & lib. 24. De civ. Dei. c. 15. & serm. 232. de templ.*  
<sup>e</sup> *De verbis Apostoli serm. 18.*  
<sup>f</sup> *Homil. 5.*  
<sup>g</sup> *Epist. 80.*  
<sup>h</sup> *Epist. 54.*  
<sup>i</sup> *De verbis Dom. serm. 37.*

*gustine, Chrysostome, and the rest of the Fathers, for confirmation of their doctrine, and against yours?*

*Antiquissimus.* They may, first cite bookes vnder the names of the Fathers, which the Fathers neuer wrote: secondly, they may corrupt the Fathers, putting in or out, words or phrases, to alter their sense, and speake contrary to their meaning: thirdly, they may by glosses and interpretations wrest the sentences which they finde in them, to meane otherwise then they intended: and fourthly, they may alter the state of the questions betwixt vs, and then alleadge the Fathers against their owne fancies, not against our Doctrine. And by these meanes they may cite and multiply the Fathers names in shew against vs, but in truth nothing to the purpose. And thus they doe.

First, they alleadge many bookes and writings, which were not written by those holy learned Fathers whose names they beare. For examples.

Our Bishop *Jewell* propounding 27 Articles which the Church of *Rome* holdeth at this day: for confirmation of any one of which, if any man liuing could shew him any sufficient sentence of any old Catholicke Doctor, Father, or generall Councell, &c. within 600 yeeres after Christ: he would yeeld and subscribe.

See *Casaubon*,  
Prolegom. S.  
Spicilæ ad.

Master *Harding* vndertaking to answer, alledged for ancient Doctors and Fathers; The Constitutions Apostolicall of *Clemens*, *Abdias*, *Dionysius Areopagita*. The decretall Epistles of ancient Popes, *Amphilochius*, and such like: which are all censured by their owne learned men, for counterfeite writings, vniuſſly attributed to the Reuerend Authors, whose names they beare. Obserue them well.

<sup>a</sup> *Rhemes Test.*  
anno in Luc.

<sup>b</sup> *Beſar.* lib. 1.  
de clericis c. 12.

<sup>c</sup> See *Beſar-*  
*mines* ſeueral  
Treatiſes of  
theſe things.

*Clements* Apostolicke Constitutions are cited also by the *Rhemists* <sup>a</sup> to proue *Leuit* Fast to bee as ancient as the Apostles times: and by *Beſarmine* <sup>b</sup>, for the antiquity of Ecclesiasticall Orders: Also <sup>c</sup> for vowes of continency; for prayer for the dead; for holy water,

for



for reseruatiō of the Sacrament, for mixing Wine and Water in the Sacrament, for confirmation, &c. And yet Saint Hierom (a great searcher of Antiquities) knew not these Constitutions of Clement. And 227 Fathers in the Trullan Councell reiected them, as corrupted writings And so doth <sup>d</sup> Baronius in his *Annals*.

*Abdias* is reiected for a counterfeit by <sup>e</sup> Baronius, by <sup>f</sup> Poffeuine, by <sup>g</sup> Bellarmine; yea by <sup>h</sup> Paul the fourth Bishop of Rome, saith *Sixtus Senensis*.

*Dionysius Areopagita*, is not author of the bookes that goe vnder his name, saith <sup>i</sup> Cajetan, as also <sup>k</sup> Valla, and *Erasmus*, and <sup>l</sup> Photius, Bellarmine<sup>m</sup> doubts of them, Yet those bookes are cited by the <sup>n</sup> Rhemists, for the sacrifice of the Altar: and by <sup>o</sup> Bellarmine, for Invocation of Saints, and <sup>p</sup> for Purgatory, and to proue the booke of *Wisdom* to be Canonically, and for the forme of Monasticall profession.

The Decretall Epistles, which are said to be written by more then tharty of the first Bishops of Rome, which liued in the first three hundred yeeres (set downe in the late Editions of the Tomes of the Councils of *Crab* and *Binius*; printed anno 1606.) and often cited for the popes supremacy. and in other Controuersies, and greatly magnified by some popes: yet are plainly found to be counterfeits, both by many reasons, and by the *Romists* owne confessions.

Reasons, first, the barbarous Latin, or rather Lead of their stile, most vnlike the elegant stile of that Age.

Secondly, the likeness of the stile in them all, which proues them to be all of one mans writing; and that in a farre more barbarous Age.

Thirdly, the scriptures in them alledged after *Ieroms* Translation, which Translation was not made, nor in vse of diuers hundred yeeres after. For the last of these Bishops dyed before *Ierom* was borne.

Fourthly, neither *Eusebius* in the *East*, nor *Ierom* in the *West* (after search of all libraries, to furnish their histories

<sup>d</sup> Baronius an-  
no 33. n. 18, 19, 18  
anno 101. 9.

<sup>e</sup> Baron. an. 31,  
n. 18. & 51. n.

51.

<sup>f</sup> Poffeuine. Ap.

parat. fac. verba

Seuerus Sulp.

<sup>g</sup> Bellar. De bo-

nis operib. in par-

teul. an. lib. 2.

cap. 24.

<sup>h</sup> Sixtus Senes.

Bibl. lib. 2. Apo-

stolorum.

<sup>i</sup> Cajetan. com-

ment. in Act. 17

<sup>k</sup> Valla. & Eras.

in act. 17.

<sup>l</sup> Photius apud

Poffeuinum. Ap.

parat. fac. verbo

Photius.

<sup>m</sup> Bellar. lib. 2.

de confirm. cap. 7

<sup>n</sup> Rhem. in Luc.

21. 19.

<sup>o</sup> See Cooke

censura pag. 50.

<sup>p</sup> Baronius,

saith the last

of these Bi-

shops, dyed

anno 333. and

*Ierom* was born

anno 342.

See conse-

rence of D.

Rainolds and

Hart, chap. 8.

diu. 2. and D.

Field, charit.

booke 5. chap. 34:

and 42.

and memorialls) doe any where mention these Epistles.

Fifstly, Nether were they euer spoken of, or alleaged in the tough Controuerfies betwixt the Bishops of Rome, and the Bishops of Africa, concerning Appeales to Rome, which Controuerfies, these Epistles would haue clearely ended, if they had been at that time extant, shewed, and approued.

Beside all this, the *Romish* Doctors themselves account them no better then corrupted writings, or suppositions. So their owne Cardinals, <sup>1</sup> *Cusanus*, <sup>2</sup> *Bellarmino*, and <sup>3</sup> *Baronius* finde them: and <sup>4</sup> *Contius* vtterly condemnes them as false.

*Amphilochius* Bishop of *Icomium*, and the Narration of Saint *Basil* life going vnder his name, gloriously cited by Master <sup>5</sup> *Harding*, to proue priuate Masses, and by <sup>6</sup> *Bellarmino*, to proue confirmation a Sacrament, and by <sup>7</sup> *Costerus* the Iesuite, for the Reall presence: yet is reiected as false, by <sup>8</sup> *Baronius*, and by *Possevine*; yea, and by *Bellarmino* himselve.

To auoide infinitenesse. I will insist vpon Tra&s falsly imputed to Saint *Augustine*. *Bellarmino* in one place lib de script. eccles. ad annum 420.) amongst many others reckons these: 1 lib. de Eccl. dogmat. 2 lib. de Fide ad *Petrum*. 3 lib. de mirabilibus scriptura. 4 lib. de spiritu & anima. 5 lib. viginti vnus sententiarum. 6 lib. de salutaribus documentis. 7 lib. hypognosticon. 8 lib. de Predestinatione & gratia. 9 The Epistles to *Boniface*, and of *Boniface* to *Austen*. 10 Explicatio *Apocalypsis* 11 Some Sermons, De verbis Domini. 12 Sermones ad Fratres in Eremito, which also *Baronius* reiects among many other. Also,

13 Epistol. ad *Cyrikum*, de gestis & obitu *Hieronymi*, cited by *Bunderius* for inuocation of Saints, and by *Petersinus*, for choyce of meates: is not Saint *Austens*, saith *Bellarmino* and *Baronius*.

14 De spiritu & anima (cited by *Turrian*, to proue that

<sup>1</sup> *Cusanus* De concordia Cathedral. lib 3. cap. 2.

<sup>2</sup> *Bellar. de Romano Pontif. lib. 2. cap. 14.*

<sup>3</sup> *Baron. anno 365. n. 6. 7.*

<sup>4</sup> *Contius annot. in dist. 16. c. septuaginta.*

<sup>5</sup> *Harding. art. 1. diuis. 33.*

<sup>6</sup> *Bellar. de confirmatione. cap. 5.*

<sup>7</sup> *Coster. in Enchiridio.*

<sup>8</sup> *Baron. anno 378. n. 10. & anno 363. n. 55.*

*Possevin. Apparatus. verbo*

*Amphilochius.*

*Bellar. lib. de script. eccles. ad*

*ann. 380.*

<sup>9</sup> *Baronius anno 381. n. 16.*

<sup>10</sup> *Baronius anno 385. n. 12.*

<sup>11</sup> *De script. Eccles. ad annum 390.*

<sup>12</sup> *Baronius anno 420. n. 46.*

that Saints in heauen heare the prayers of the lining,  
and by the *Colonienses* for Inuocation of Saints,) is not  
Saint *Austens*, say <sup>d</sup> *Trithemius*, <sup>e</sup> *Theologi Louanienfes*,  
and <sup>f</sup> *Delrinus*.

15 *Sermones de tempore* *serm.* 2. cited by *Bellar.* for  
the reall presence: *serm.* 55. for Canonically houres:  
*serm.* 60. and 62. for satisfaction to God by fasting:  
*serm.* 124. and 142. for *Peters* primacy: and *serm.* 226.  
cited by the *English of Doway*, to proue the booke of  
*Tobias* Canonically: and *serm.* 228. and 229. cited by  
*Serarius*, to proue the booke of *Judith* Canonically: and  
*serm.* 244. cited by *Sonninus*, art. 3. for invocation of  
Saints, &c. These *Sermones de tempore*, were not writ-  
ten by Saint *Augustine*, say *Erasmus*, and *Martin Lip-  
sius*. The *Louan* Diuines reiect 48 of them, and sus-  
pect all the rest but 47. so that 48 are counted plaine  
bastards, and 145 doubted.

16 *De vera & falsa pœnitentia* (cited in the *Tridentine*  
Catechisme, for auricular confession, & and by <sup>h</sup> *Alan*  
and others, for Purgatory) reiected by *Erasmus* <sup>i</sup>, and  
the <sup>k</sup> *Diuines of Louan*, and <sup>l</sup> *Trithemius*, and <sup>m</sup> *Bellar-  
mine*, and many others.

17 *De questionibus ver. & noui testamenti*, cited by  
*Turrian*, for <sup>n</sup> Priests vestments, and by <sup>o</sup> *Cope*, and the  
<sup>p</sup> *Rhemists*, for *Peters* primacy: and by <sup>q</sup> *Cope*, and <sup>r</sup> *Ec-  
kins*, for the single life of Priests: This booke (saith  
<sup>s</sup> *Bellarmino*), is not *Augustines*, nor the worke of any  
Catholike man, (for which he sheweth great reasons,)  
but of some Hereticke, who teacheth many things a-  
gainst the faith, and against *Augustine*. So saith also  
*Angelus Roccho*, *Especaus*, The *Diuines of Louain*, *Al-  
fonfus de Castro*, *Maldonatus*, *Salmeron*, *Azorius*, *Len-  
sius*, *Vesilosius*, *Pererius*, and *Harding*, as they are allead-  
ged by *Robert Cooke*, in *Censura quorundam scriptorū vete-  
rum*, edit. Londini 1623. who addeth these words: Here  
I must in few words meet with your conscience, you  
*Pontificians*, and especially with yours <sup>t</sup> *Turrian*, <sup>u</sup> *Har-  
ding*,

<sup>d</sup> *Trithem. de  
script. eccles.*

<sup>e</sup> *Louan. in cen-  
sura in tom. 3.*  
<sup>f</sup> *Delrinus dis-  
quis mag. lib. 5.  
cap. 26.*

<sup>g</sup> *Catechis.  
Trident. fol. 320.*  
<sup>h</sup> *Alan. de cens.  
purgator. cap. 12.*  
<sup>i</sup> *Erasm. cens.  
sura in hunc li-  
brum.*

<sup>k</sup> *Louanienfes  
censura in Ap-  
pend. tom. 4.*  
<sup>l</sup> *Trithemius  
de script. Eccles.*  
<sup>m</sup> *Bellar. lib.*

*de Script. Eccles.*  
*ad annum 420.*  
*n Confess. Aug.*  
*lib. 4. c. 9. sec. 11.*  
*o Dial. 1. c. 13.*

*p Annot. in  
Matth. 17. 27.*  
*q Dial. 1. c. 14.*  
*r Eubir. c. 19.*  
*s Bellar. de*

*gratia primi ho-  
minis cap. 3.*  
*t lib. 1. de effi-  
ctu sacram. c. 10.*  
*u lib. de script.  
eccles. ad an. 420*  
*v lib. 1. de  
missa cap. 6.*

<sup>a</sup> In praefatione  
confess. Augusti-  
ni.

ding, o Bellarmine. I demand of thee Turrian, why didst thou write, ' Be it so, that all are not *Augustines* bookes, which haue *Augustines* name inscribed, yet surely most of them are of Saint *Augustines* equals, and plainly all of them are the workes of learned and godly men? when it is plaine by this very booke, the Author was an Hereticke, and by the confession of your owne brethren, a blasphemous and wretched man. I demand of thee Harding, with what face couldest thou alleadge those questions vnder Saint *Augustines* name for the primacy of the Pope? which elsewhere thou didst confesse was none of *Augustines*. I demand of thee Bellarmine, with what forehead couldest thou reckon vpon the Author of these questions? among the 24 Fathers which thou comparest to the 24 Elders in the *Apocalyps*, while thou fightest for thy pope? since elsewhere thou hast written plainly, that neither *Augustine*, nor any Catholicke man, but an hereticke was the author of these questions: May we not truly say here, *Frons Meretricis facta est vobis?* you haue the forehead of an whore, and cannot blush! ser. 3 3 Thus said Mr. Cooke out of his iust indignation for this one booke. And we may say the same of many more.

<sup>b</sup> Bellar. de Rom.  
Pontif lib. 1.  
cap. 25.

To reckon vpon all that is falsely fathered vpon S. *Augustine* alone, would fill a good volume, saith *Trithemius*. And the like may be said of S. *Chrysostome*, *Jerome*, and other Fathers. Let this taste which I haue giuen you, suffice, and thereby gesse at the rest. If you desire to see more of S. *Augustine*, you may read *Paulus Langins* in *Chronico Cuiuzensi*, anno 1259. And *Eraſmus* epistle ad Archiepisc. Toletanum Parisijs 1531. And li. 3 de methodo concionandi. If of all the Fathers; reade Mr. *Perkins* Probleme, but especially Mr. *Cooks* censure aforesaid. And D. *Mortons* apologia Catholica pars 2. l. 2. c. 1. & seq. 5. 8.

<sup>c</sup> Tribem. de  
script. eccl. Aug.

2 In the bookes which the ancient Fathers, and other learned Authors haue written, much intollerable corruption hath been vsed.

Lodovici.

*Lodovicus Vives* upon one Chapter of Saint *Augustine* saith, *In hoc capite non dubium quin multa sunt addita, veluti declarandi gratia, ab ijs qui omnia magnorum autorum scripta spurcis suis manibus contaminabant.* It seemes, in that long tract of time, when all bookes were in such mens hands, they were shamelesly bold to corrupt them. For *Vives* speakes of the generallity, *Omnia*; and of their lawlesse, to meddle with *magnorum autorum scripta*; and of their wickednesse *contaminabant*; and of their beastringe *spurcis suis manibus*. No doubt (saith he) but many things were added to this Chapter (of Saint *Augustine*) by them which with their vnclene hands, defiled or corrupted all the writings of great authors. This happily was then a worke onely of darknesse, done secretly and without authority, (tares sowne in the night, by wicked men among the good wheat of the Fathers.) But now, the like is done by authority, avowed and commended. For what else meanes this of *Sixtus Sinensis* in his <sup>b</sup> Epistle Dedicatory to pope *Pius Quintus*? *Tu Beatissime Pontifex expurgari fecisti omnium autorum Catholicorum. & precipue Veterum Patrum scripta.* Thou most blessed Bishop hast caused the writings of all Catholicke authors, and especially of *The ancient Fathers* to be purged or cleansed. For now are dispersed to Printers certaine bookes called *Indices Expurgatorij*, appointing both in ancient and latter books, what must be put out w<sup>ch</sup> the authors wrote, & what to put in which the authors wrote not; and so to print the books new againe (being so altered for the best aduantage of the Church of *Rome*) to the end, that men may not find in the new prints any thing against them (though it be in the old) and yet many things for them (which the old and true bookes had not) sometimes altering one word will serue the turne; as in stead of *Non habent Petri hereditatem, qui Petri* *F I D E M non habent*, to print *Non habent Petri hereditatem, qui Petri S E D E M non habent*;

*Vives Comm.*  
in *Aug.*  
*De civ. Dei, lib.*  
*22. cap. 8.*

<sup>b</sup> *Praefat. in*  
*opus Bibli.*

*See D. Morton*  
*Apologia Cath.*  
*part. 2. l. 2. c. 17.*  
*pag. 239.*



the seat of *Peter*, put for the faith of *Peter*, to tye salvation to *Peters* seat, (*Rome*) in stead of *Peters* faith (*Christ*, confessed by *Peter*.)

Sometimes whole sentences, or pages, are altered or left out, &c.

See D. Feally  
Appendix to  
the Romish Fi-  
sher pag. 13. &  
seq & D. Mori,  
ibid.

Thus haue they serued *Gratian*, with his glosse, *Cajetan*, *Ferns*, *Polydore*, *Viues*, *Stapulensis*, *Stella*, *Arias Montanus*, *Mafius*, and hundreds of others their owne writers. As you may see in the *Index Expurgatorius* committed to the *Belgicke* Printers 1571, and brought into the open light by *Iunius*, anno 1586. and another *Index expurgatorius*, printed at *Mwarsin* Spaine, anno 1584. by commandement of *Gasper Quiroga*, Cardinall and Archbishop of *Toletum*, and found by the *Englishe* in their voyage to *Cales*, and published to the world at *Salmure*, anno 1601. And a third *Index expurgatorius*, ordained by the Cardinal of *Sandovall*, and *Roxas*, printed, anno 1612. Beside others not yet so publicly knowne.

Observed by  
Mr. Redell in  
his letters to  
Mr. Wadsworth,  
pag. 100, 101.

See B. Bilson.  
Differ. of subie-  
ction and re-  
bellion, first  
part. pag. 89 in  
8.

Among many hundreds of examples of these corruptions, I giue you these euen in the Fathers, for a taste. Pope *Pius* the fourth, called *Paulus Manutius*, (an elegant Printer) from *Venice* to *Rome*, to print the Fathers without spots. In his print of *Saint Cyprians* workes, In the Epistle *De unitate Ecclesie*, these words are added, [ *Et primatus Petro datur* ] and afterwards, these [ *Vnam cathedram constituit* ] and these also [ *& Cathedra una* ] And in the edition of *Pamelius*, another clause is added, [ *Qui cathedram Petri super quam fundata est ecclesia, deserit, &c.* ] though the supervisors of the Canon law, appointed by the Commandement of *Gregory* 13, acknowledge that in eight copies of *Cyprian* found entire in the *Vatican* Library, this sentence is not found. And had these passages been in old *Cyprian* in *Waldensis* time, when he wrote for *Peters* chaire and primacy, he would not haue failed to vse them being so pregnant for his purpose,

In the same edition of *Mannius*, the Epistle of *Firmilianus*, Bishop of *Cæsaria*, beginning *Accepimus per Regatianum*, is quite left out: (although Saint *Cyprian* thought it worthy his translation and publication.) and good cause why. For that Bishop tartly vilifieth the Bishop of *Rome* both place & person, farre beneath that height which they now assume. *Firmilianus* reprooueth the folly of *Stephanus*, that boasting so much of the place of his Bishopricke, and succession of *Peter*, hee stirred vp contentions and discords in all other Churches: and bids him not deceiue himselfe; he is become a schismatike, by separating himselfe from the communion of the Ecclesiasticall vnity: for while hee thinkes he can separate all from his Communion, hee hath separated himselfe onely from all. He taxeth him for calling *Cyprian* a false Christ, a false Apostle, and a deceitfull workeman; which being priuy to himselfe, that these were his owne due, preuentingly he objected to another. This Epistle is omitted in the new prints. And thus graue Authors are shamefully curtalled and corrupted; when they speake against the Pope and his doctrine, their tongues are cut out; & contrarily words and sentences are foysted into their workes, to make them seeme to speake for him, when they neuer meant it.

*Franc. Junius* reports, that he comming (in the year 1559.) to a familiar friend of his, named *Lewes Sanari- us*, Corrector of a Print at *Leydon*, found him ouerlooking Saint *Ambrose* Workes, which *Frellonius* was printing. Whereof when *Junius* commended the elegance of the Letter and Edition, the Corrector told him secretly, it was of all Editions the worst: and drawing out many sheets of now-waste paper, from vnder the Table, told him they had printed thole sheetes according to the ancient authenticke copies: but two *Franciscans* had by their authority cancelled and reiected them, and caused other to be printed and put in their

*Bedel. libid.*  
See D. Field.  
3. cap. 42. fol. vlt.

*Junius in pra-*  
*fatione ante In-*  
*dicem expurga-*  
*torum Belgicorum*  
*à se editum 1586*

roomes, differing from the truth of all their owne bookes, to the great losse of the Printer, and wonder of the Corrector.

*Gretzer. De iure  
prohib. libros lib.  
3, cap. 10.*

The Iesuite *Gretzerus* defendeth these doings; and writing of the purging or altering of old *Bertram*, hee saith the *Index* hath done him no injury, when it hath done him that fauour, which is done to some of the ancients, as *Tertullian* and *Origen*. Them and some others, though very ancient, *Gratiar* quite cut off: and the Church hath this authority (saith hee) to proscribe whole bookes, or any parts of them, great or small, Thus *Gretzerus*.

And indeed, of the two, it were better to proscribe or cut them off (as no witnesses) then to corrupt and make them (false witnesses) to speake what they thought not, or what is not true. But for a Particular Church, to proscribe or corrupt all the witnesses that speake against her is vntolerable.

See more in  
*D. Morton. Apo-  
logia Catholica  
part. 2. lib. 2. c. 17*

In the former point (of Counterfeits) the Children begot the Fathers: In this point (of Corruption) the Children will teach the Fathers to speake, and alter their testimonies and testaments at their pleasure.

S. 9.

*Index Expurg.  
Belg. fol. 4. & per  
Iunium edit.  
pag. 12.*

3 By deuised glosses, and witty (but wrong) interpretations, they wrest the sentences of the Fathers to meane otherwise then the Fathers intended. This is confessed by the Diuines of the Vniuersity of *Doway*, speaking of *Bertram*s booke: The title, *Vi liber Bertrami presbyteri de Corp. & sang. Domini, solum remendatus queat. Iudicium Vniuersitatis Duacensis Censoribus probatum*. Then their iudgement followes, with some reasons why they rather mend the book then forbid it: lest the forbidding should make men more desirously seeke it, and greedily reade it: and condemne the Church for abrogating all antiquity that is alleadged against them &c. Therefore they will vse it as they doe other ancient Catholike bookes, which they deliuer in these

these words. *Cum in Catholicis veteribus alijs plurimos seramus errores, & extenuamus, excusamus, excogitamus, commento persape negemus, & commodum ijs seculum affingamus, dum opponuntur in disputationibus, aut in conflictionibus cum aduersarijs: non videmus cur non eandem equitatem & diligentem recognitionem mereatur Bertramus, &c.* that is, Seeing in other ancient Catholike writers, we beare with many errors, and we extenuate, excuse, and oftentimes by witty expositions deny, and deuise a commodious sense vnto them, when they are opposed in disputations and conflicts with our aduersaries: we see no reason why *Bertram* may not deserue the same equity and diligent recognition.

In this passage we may obserue these things. 1 They acknowledge many errors to be in ancient Writers, whom yet they account Catholickes, and of their owne Church or Religion. (Otherwise they must haue a small, and the Protestants a large Church.)

2 That those opinions, though many (which they call errors) make for their aduersaries (the Protestants) and are against *Romes* present doctrine, and so objected by the Protestants.

3 How they auoyd them: euen by applying their Art, Wit, and Learning (Gods talents committed to them) to obscure the Truth, corrupt the witness thereof; deceiue the simple, and gull the learned: making all beleue that the ancient Writers are nothing at all against them, but fully for them, by perverting their allegations to speake quite contrary to the Authors meaning. O wit and learning wickedly bestowed! conscience feared! poore people miserably deluded!

And note further 4, the generality of this practise, confessed, professed by a whole Vniuersity at once, and deliuered for their deliberate iudgement, and approved by the most learned and iudicious censors, appointed to that great office by the Hierarchy of the Church of *Rome*: & though this practise was a long time closely carried in darkensse; yet now it is defended in the open light by *Grezer* the Iesuite.

*Iudicium Vniuersitatis Dnensis, Censoribus approbatum.*

4 The

§. 10.

4 The *Roman* Doctors may bring in whole Armies of witnesses on their side, when they change the question, and proue what no body denies; <sup>a</sup> As when the question is whether the pope haue a Monarchy ouer all Christians, an vncontroulable Iurisdiction, an Infallible Iudgement, &c. <sup>b</sup> *Bellarmino* alleadgeth a number of Fathers, *Greeke* and *Latin*, to proue onely that *Saint Peter* had a primacy of honour and authority, which is farre short of that supremacy which the popes now claime, and which is the question.

So, to proue the verity of Christs Body and Blood in the Lords Supper; *‘Bellarmine* spends the whole booke in citing the Fathers of severall Ages. To what purpose? when the question is not of the truth of the presence, but of the manner, whether it be to the teeth or belly (which he in a manner denies) or to the soule and faith of the Receiver.

So also <sup>d</sup> *Bellarmino* for the prooffe of Purgatory, alledgeth a number of Fathers (as *Ambrose, Hilary, Origen, Basil, Lactantius, Jerom,* ) but farre from the purpose of the question, and quite beside their meaning: for they spake of the fire at the end of the world, (as <sup>e</sup> *Sixtus Senensis* saith.) and *Bellarmino* cites them for the fire of Purgatory before the end. <sup>f</sup> Hee cites many other Fathers also to proue Purgatory, because they commended prayer for the dead, though he well knew, that proceeded from an error which they held, that mens soules were not iudged till the last day, nor rewarded or punished but reserved in some secret receptacles vnto the vniuersall Iudgement. Which opinion is as contrary to Purgatory (to confirme which he alledgeth them) as it is to the truth, and therefore they are guilefully alledged, beside their meaning.

*Antiquus.* These practises of alleadging counterfeit  
book,s, vnder the reuerend names of ancient holy Fa-  
thers:

\* Bedel letters  
to Wadsworth  
pag 109.

**b** *Cellar, de summo Pontifice.*  
*lib. 2. cap. 15. &*  
*16 answered*  
*by D. Field, lib.*  
*5. cap. 35, 36.*

<sup>c</sup> Bellin de En-  
chanflia. lb 2. v  
1610.

<sup>a</sup> Bellarm. De  
Purgat. lib. 1.  
cap 6.

• *Sixtus Senens.*  
Bibl. lib. 5. An-  
not. 171.  
† *Bellar. ib.*

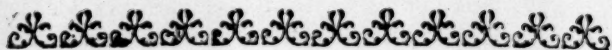
<sup>1</sup> Bellar ib.

8. Si avez in 3.  
 par. 1. Home qd.  
 59. art 6. disp.  
 37. S. 1. pag.  
 1159.



thers: & of corrupting the genuine writings of the Fathers: and of auoyding or peruerting their true meaning by any sophisticall interpretations; and of producing them in shew to the purpose, but indeed, beside the purpose and the true question: and by all or any of these meanes, to seeke the victory by obscuring the truth: are things to my heart and soule odious and abominable. Neither should I beleue that euer any such thing was done by Men that profess Religion; but I should thinke it rather a malicious slander deuised by their aduersaries, if I had not seene manifest prooffe of all by their owne bookes, layed open before mine eyes. But to let passe my iust griefe of this, for the present: I must adde, that--

CHAP.



## CHAP. 3.

{ Of the differences of the Fathers and Protestants  
and of their contentions.

- §. 1. *Many Fathers are confessed ( by all sides ) to haue held some erroneous opinions ; which none are bound to receiue : and yet in the substance of Religion were good Catholicke Christians, and our predecessors.*
- 2 *Many differences also are noted among Romish Doctors, which yet hinder them not from being all accounted Catholickes.*
- 3 *The differences among Protestants are nothing so great or many, as those afore noted of the Fathers, and the Romish, The especiall one, about Christs presence in the Sacrament, is much lesse then it seemeth.*
- 4 *The Popes unwillingnesse to reforme manifest abuses by the way of generall Councils, was the cause of all differences in Reformed Churches.*
- 5 *The Protestants contentions for Gods cause (as they take it) are nothing so hote or trouble some, as the contentions of many ancient holy Fathers haue beene about smaller matters.*

## §. 1.

*Antiquus.*



Et I cannot thinke, but in the vndoubted and vncorrupted writings of the Fathers, you find many things differing from the Doctrin of Protestants. It cannot be otherwise, for the Protestants differ among themselves, the English from the German, the German from the French, one Nation from another,

another, and in cuery Nation one company from another. It is possible the Fathers may disagree from them all; but to agree with them all, that agree not among themselves, it is impossible. Besides, the Protestants disagreements are so great, with such bitter contentions, and virulent writing one against another, that they shew themselves not to be of the Church of God, which is a City at unity in it selfe; and consists of men more mortified in their affections. I tell you truly, these disagreements and contentions do mightily alienate mens affections from your Religion.

*Antiquissimus.* Your obiection hath three parts, 1 Differences of the Fathers from vs; 2 Differences among our selues; 3 The hot contentions of Protestants for these differences. Let me answer them in order.

First, I doe ingenuously confesse that the Fathers do in many things differ from vs: and no whit lesse from you. Though they were very Reuerend learned & holy men, yet still they were men, and had their errors and imperfections. Your owne men first discovered them (as *Cham* did his Fathers nakednesse and told his brethren, *Gen. 9.*) and we cannot hide them (though wee gladly would, and with *Sem* and *Japhet*, turne our backs on the) neither is it now expedient, when you so much wiltie the Scriptures, and magnifie the Fathers beyond their right: and seeke to draw the tryall of the truth of Religion, rather then the Rinclets of Fathers and Histories, then from the Fountaine of the Scriptures. We must therfore tell you more necessarily the willingly, what your own men haue said, of the Fathers slips and errors, wherein not onely we, but themselves are constrained for the truthe sake to forsake them. And yet both wee and they account the same Fathers our predecessors for the other necessary points of sauing faith, which they soundly held, neither doe we any way doubt but that they are blessed Saints in Heauen.

I. Your

Baron. an. 118.

n. 2.

Senens. Bibl. lib.

3. an. 1233.

Baron. ib. n. 5.

Et c. & n. 2. cit-  
ting Eusebius.

Baron. an. 373.

n. 14.

Concil. Caribag.  
in Cypriani o-  
perib.

Be Har. de confr.

lib. 2. cap. 7. §.

respond. ad. 1.

Aug. cont. 2. ap.

Pelag. lib. 4. c. 8.

Aug. de Bapt.

contra Donatum,

lib. 1. &amp; l. 2.

1 Your Cardinall Baronius, and Sixtus Senensis, reckon vpon many Fathers that held the Millenary error, to wit, *Papias* the scholler of *Iohn* the Apostle & Evangelist, *Apollinaris*, *Irenaeus*, *Tertullianus*, *Victorinus*, *Lactantius*, *Seuerus*, *Sulpitius*, *Iustin Martyr*, & many other Catho- like Fathers, being deceiued by *Papias*, Bish. of *Hierapoli* (a man much reuerenced for opinion of his Holinesse and learning, but yet *homo ingenij pertenuis*, saith *Eusebius*) who taught it as a tradition received from the Apostles, and grounded vpon *Revol. 20. v. 4, 5*. The matter was this, That there should be two Resurrections, the first of the godly, to liue with Christ a thousand yeeres on earth, in all worldly happinesse, before the wicked should awake out of the slepe of death: and after that thousand yeeres, the second Resurrection of the wicked, should be to eternall death, and the godly should ascend to eternall life. This error continued almost two hundred yeeres after it began, before it was condemned for an heresie: and was held by so many Church-men of great account, and Martyrs, that Saint *Augustine* and *Ierom* did very modestly dissent, saith *Senensis*, ib.

2 Saint *Cyprian* held, that such as were baptized by heretickes, should be rebaptized, and so determined with a whole Councell of *African* Bishops. Contrary to the *African* Bishops in the time of *Aurelius*, and contrary to *Cornelius*, Bishop of *Rome*, and the rest of the *Italian* Bishops. And yet was *Cyprian* alwayes counted a Saint, a true member of the Church, & an holy Martyr. Saint *Augustine* wrote strongly against his error, but reuerently of his person, calling him *Beatissimum*, & *corona Martyrij gloriosissimum*.

3 But was Saint *Augustine* free from all error himselfe? No, for he held opinion that Infants dying vn- baptized, were damned to the eternall torments of hell fire; Which none (either Protestants or Papists) doe hold at this day.

Also he held that the holy Eucharist ought of necessity to be administred to Infants. *Maldonate* saith also, this was the opinion of pope *Innocent* the first, and that it was the use of the ancient Church, and that it prevailed in the Church about 600 yeares. Bishop *Vsher* sheweth that the Christians in *Egypt*, and  *Ethiopia*, hold that use still. The Church of *Rome* now doing otherwise yet will not yeeld that she hath forsaken the Religion of Saint *Augustine*, Pope *Innocent*, or the ancient Church, but glorieth that she is of the same Church with them.

4 *Ensebius Casariensis* fauoured the *Arrians*: and *Ensebius Nicomedienfis* was an *Arrian* hereticke, saith *Bellarmino*.

5 *Tertullian* held some errors of the *Montanists*, we grant: but *Bellarmino* saith plainly, he was a *Montanist*, and so reported Pope *Zepherinus* to be.

6 *Damasen* did plainly deny the Holy Ghost to proceed from the Sonne, saith *Bellarmino*.

7 *Bellarmino* also saith, that *Irenaus* taught (by tradition) that Christ suffered about the fiftieth yeare of his age: and contrarily *Tertullian* and *Clemens Alexandrinus* taught that Christ suffered in his thirtieth yeere: both which doctrines by traditions are false, saith *Bellarmino*.

8 Many Fathers held that the soules of the Iust enjoy not the vision of God in heauen, neither are blessed, but onely in hope: and kept in some secret receptacles, vntill the generall Resurrection. *Sixtus Senensis* reckons many of them, and cites their words: namely, *Justin Martyr*, *Tertullian*, *Clemens Alexandrinus*, *Lactantius*, *Victorinus Martyr*, Pope *John 22*. *Ambrosius Irenaus*, *Theophylact*, *Bernard*.

*Bartholomew Medina*, addeth many more, to wit, Saint *James* his *Leiturgie*, *Origen*, *Prudentius*, *Chrysostome*, *Augustine*, *Theodoret*, *Arceus*, *Oecumenius*. *Bellarmino* labourereth to cleare some of these, whom his fellowes condemne.

*Aug. epist. 106. & 28.*

*Maldonat. in Ioan. 6. ver. 53. pag. 719.*

*Vsher Answ. to Irish Iesuite*

*pag. 23. & D. Field lib. 3. cap.*

*9. who sheweth that Cyprian and Tert.*

*were of Aug. opinion*

*Bellar. de Christo lib. 2. cap. 3.*

*Bellar. de Rom. Pont. lib. 4. cap. 8*

*§ Sexto, Responsio.*

*Bellar. de Christo lib. 2. cap. 23. §.*

*Sed obijcies. Bellar. de verbo dei non scripto lib. 4. cap. 12.*

*§ arg. tert.*

*Sixtus Senens. Bibl. lib. 6. annot.*

*345. D. Field. church. lib. 3.*

*cap. 17. & lib. 5. Append. 1. p. 54.*

*See D. Whites Defence. pag. 57. in fine & D.*

*Morton. Appel. lib. 1. cap. 20.*

*fol. 15.*

*Bellar. de Sacerdot. lib. 7. cap. 4. & 5.*



vpon this error, we find in some of the Fathers, prayers for the faithfull departed, as for them that were not yet iudged, nor in heauen: which all Papists grant to be an error, and yet alleadge the prayers grounded thereon to confirme their purgatory out of which they say soules may be fetched, and sent to heauen long before the generall Iudgement, contrary to these Fathers tenets

Bellar. de Sancto-  
tor. beat. lib. 1.  
cap. 6. 8.  
Sunt tamen, &  
Sanctus A. 101.

9 Many Fathers also thought, The very Diuels should not be tormented with the paines of Hell, before the Iudgement day. Bellarmine reckons these, *Iustin Martyr, Irenaeus, Oecumenius, Epiphanius, Antonius apud Athanasium, Ambrose, Ierom, Chrysostom, Augustine, Gregory Theodoret, Bernard*, and some of them hee excuseth fauourably: but of *Iustin Martyr, Irenaeus, Oecumenius, and Epiphanius*, he saith, *Non video quo pacto eorum sententiam ab errore posimus defendere*; I know not how to excuse their opinion from error.

Bellar. de Baptis-  
lib. 1. cap. 3. 5  
Præter hos er-  
rores.  
Ierom. contra  
Vigilantium.  
Greg. dialog. 4.  
cap. 33.

10 Bellarmine also saith, that many Catholicks held a wrong opinion that it is sufficient to baptize in the name of one of the three persons, contrary to the custome of the Church. Yet of this error hee reckons *Saint Ambrose, Bede, Bernard, Hugo de Sancto victore, Magister Sententiarum, and Pope Nicholas*.

Aug. de cura  
pro mortuis.  
Hugo de sacram.  
fidei lib. 2. part.  
16. cap. 11. Sec.  
D. Field. church.  
lib. 3. cap. 9.  
Gloss in Esay  
63.

11 Saint *Jerom* and Saint *Gregory* (beside many others) doe confidently affirme, that Saints departed are present in all places, know all things, and worke wonderfully where their memories are solemnized. All which is modestly doubted of and denyed by Saint *Augustine, Hugo de sancto victore*, the author of the gloss, and others, and not so held by the Papists at this day.

1 Aug. de civ. dei.  
lib. 21. cap. 18.  
& 24.  
2 Jb. cap. 27.  
& 25.  
3 Ib. cap. 30.  
& 27.

12 *Origen* held, that all the wicked, euen the Diuels also, should finally be saued. 1 Others held, that not the Diuels, but yet all men should finally bee saued: 2 Others, that onely Christians, whether Hereticks or Catholickes. 3 Others, that onely Catholickes. All which Saint *Augustine* refutes, lib. 21. de ciuitate Dei, and

and in his *Enchiridion ad Laurentium cap. 67.* and saith they are deceived, as men led by a humane kind of pittie towards sinners.

*Bezar. de Purg.  
lib. 2. cap. 1.  
D. Field. lib. 3.  
cap. 9.*

13 Many Fathers, seeing the *Maniches* and *Stoicall* Christians teach a fatall necessity of mens actions, which takes away mans guilt of sinne: in their heat of opposition gaue too much to freewill, and taught that a man before he was drawn to grace by grace, might merit grace. Foure great learned Iesuites, *Senensis*, *Tolet*, *Maldonate*, and *Pererius*, find this error (and reprocue it) in *Chrysostome*, *Cyrl*, *Theophilaet*, *Enthymius*, *Ammonius*, *Photius*, *Ambrosius*, *Theodoret*, *Oecumenius*, and *Hieronymus*.

*Maldon in Ioan.  
6. 44. pag. 701.  
Perer. in Rom. 9.  
nu. 33. pa. 1001.*

*Maldonate* and *Pererius* say plainly. These Fathers opinion is *affinis Pelagianorum errori*, nere of kin to the *Pelagian* error, and contrary to the Apostles doctrine.

*See D. Morton.  
Appeal. lib. 2.  
cap. 10. sect. 1, 2.  
§. 4. & sect. 3.  
§. 7. lit. n.*

Yet many *Roman* Doctors in this point, obiect these Fathers against vs. But we may well interpret their heat by more coole places of their owne writings, wherein they speake more soundly of the point: and we oppose many other learned Fathers that are fully Protestants in the point, as *Gregory Nyssen*, *Anselme*, *Bernard*, *Gregory*, *Cyprian*, *Fulgentius*, and *Saint Augustine*, who is counted the mouth of the Fathers to deliuer the iudgement of the Church, who stood so much for grace, that the Schoolemen say, he yeelded too little to freewill.

*Erasmus epist.  
dedic. ante libros  
Hilary cit. a  
Mortono ib.*

Moderate Master *Hooker* saith well; The heresie of freewill was a millstone about the *Pelagians* necke: shall we therefore giue sentence of death inevitable against all these Fathers in the *Greeke* Church, which being mis-perswaded, died in the error of freewill? He addeth in the Margin: Error conuicted and afterwards maintained, is more then error. For though the opinion be still the same, yet the men are not the same, after that the truth is plainly taught them. This cleareth these Fathers from heresie, but not from error.

*Hooker discours.  
of Iustificacion  
§ 26.*

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*1 Aug. de civ. dei.  
lib. 21. cap. 18.  
§. 24.  
2 Iob. cap. 27.  
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3 1b. cap. 20.  
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*Maldon in torn.*  
*6. 44. pag. 701.*  
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*Hooker discours.*  
*of Iustificatiō*  
*§ 26.*

Out of these premises you may conclude these Consequents.

1 It is vniust for the Romish Doctōrs to binde vs to the Fathers opinions, when themselues refuse them.

*bellar. lib. 3. de  
verbo Dei. cap.  
19. S. dices quid  
ergo.*

2 It is not reasonable to make the Fathers tenets rules of our Doctrīne, when it is confessed on all hands, that the Fathers haue in many things erred. *Bellarmino* saith, who can deny that many of the ancient Fathers had the gift of interpreting in great excellency? and that they were spiriual? and yet it is manifest that some of the chiefest of them haue slipped in some things *non leniter*, not lightly.

*Rossensis in re-  
sponcione ad pro-  
mium Lutheri.  
veritate septima  
in fine fol. 10.  
et 11.*

Bishop *Fisher* answering *Luthers* obiection, That the ancient Fathers haue sometimes erred, saith, This do not I deny; they haue erred sometimes, and they were suffered to erre, that we might know they were but men.

3 It is not onely vniust, and vnreasonable, but vnpossible, to make vs in all things agree with the Fathers, who doe not in all things agree among themselves. When Saint *Austen* confutes *Cyprian* for rebaptization: *Irenaeus* and *Tertulian* differ in the time of Christs suffering: some Fathers against free will before grace, some for it, &c. How is it possible to agree with them all?

*Aug. lib. 2. con-  
tra Crescomium  
gram. cap. 30.  
Ego Cypriani au-  
toritate non te-  
neor sed eius di-  
ctum ex Scriptu-  
ra autoritate  
considero, quod-  
que cum ea con-  
gruit, cum eius  
laude recipio;  
quod non, cum eius  
pace respicio.*

4 Therefore there is a necessity, to trie the Fathers doubtfull tenets by some superiour and vndoubted rule: and that rule (the Fathers selues say) is the holy Scripture, inspired by God, and therefore infallible: examine all doctīnes by that rule, hold what agrees to that, and refuse that which disagrees.

Thus did Saint *Augustine* by *Cyprians* writings. I am not bound with the authority of *Cyprian* (saith hee) but I weigh his sayings by the authority of the Scriptures, and what agrees to them, with his due praise I receiue; what agrees not, with his good leaue I refuse.

And



And thus would *Augustine* have men doe with his writings. In all my writings (saith he) I desire not onely a pious Reader but a free Corrector: as a Reader not wholly yeelding to me, so a Corrector not yeelding to his owne affections: not louing me more then the Catholicke faith, nor louing himselfe more then the Catholicke truth. As I say to him, Bee not subiect to my writings as to the Canonick Scriptures. But in those when thou findest what thou beleeuest not, beleeue without delay: in those what thou thoughtest not certaine except thou vnderstand to be certaine, doe not firmly hold: so I say to him correct not my writings by thine owne opinion or contention, but by the holy Scripture and sound reason.

*Aug. de trinitate. lib. 3. cap. 11. Sane cum in omnibus literis meis, non solum pi-um lectorem, sed etiam liberum correctorem desiderem, multo maxime in his, &c. --- sicut lectorem meum nolo mihi esse deditum, ita correctorem nolo sibi: Ille me non amet amplius quam catholicam fidem, iste se non amet amplius quam catholicam religionem. Sicut illi dico, Noli meis literis quasi scriptum canonicis inferre, sed in illis & quod non credis cum inuenieris incunctanter credo, in istis autem quod certum non habes nisi certum intellexeris, noli firmiter retinere: Ita illi dico, Noli meas literas ex tua opinione vel contentione, sed ex diuina lectione vel inconcussa ratione corrigere.*

## S. 2.

*Antiquus.* You haue said enough to cleare you for differing from the Fathers in some things: now cleare your Protestants (if you can) of the great scandall of differences among themselves.

*Antiquissimus.* This was your late second obiection, which you may partly answer by that which wee haue said of the Fathers: for if the different opinions of the Fathers in some points hindred not their vnion in substance of the faith, and their being members of all the same Church: why should the like or lesser differences now among the Protestants, hinder their vnion in substance of the same faith, and their being members all of the same Church, both among themselves and with the Fathers? You see differences among the Fathers that touched not the foundation, life, and soule of Christianity, brake not their vnity; still they were all of one Church, and of one faith in the most necessary substance thereof. In which respect also we truely say they were our Predecessors, and of the same Church whereof we are, notwithstanding our differences and theirs in other lesser points: your new-Catholikes

also challenge them to be theirs, notwithstanding many differences betwixt them. But of this point, more fully hereafter.

For the present, I will shew you a number of great, and many of them (for ought I see) endlesse differences, among your owne Doctors, and yet you account them all Catholickes and of one Religion.

Archb. Abbot.  
against D. Hill.  
reason. 3. 5. 11.

1 In *Peter Lombard*, a prince of the Schoolemen, called by that honourable name of *Master of the Sentences*, for searching and iudiciously deliuering the Sentences and doctrine of the Fathers, so farre as he could see in them: In him (I say) the Diuines of *Paris* haue noted 26 errors, in quibus *Magister non tenetur*, where in the schollers of *Rome* must not hold with him. I these errors are added to his foure bookes of sentences, to warne the trauellers through his bookes, of his rockes and sands.

2 Those foure bookes of Sentences, alone may shew the great and numberlesse variety of opinions, which he reciteth in most points of doctrine, and yet all the Authors of them Catholickes. The like may be said of *Thomas Aquinas* his summes.

See D. Hall.  
The Peace of  
Rome.

3 The latter bookes of Controuersies, written by the Iesuites *Bellarmino*, *Gregory de Valentia*, *Azorius*, *Suarez*, and other their large writers, doe as ordinarily confute men of their owne side, as they confute Protestants. Yea oftentimes I finde in *Suarez*, sixe columnes against their owne Doctors, for one against ours. Yet these confuted Doctors are still Catholicks with them.

Archb. Abbot.  
ibid.

Concil. Basil.  
session. 36.

4 The whole Nation of the *Dominican* Fryers following the *Thomists*, doe hold that the Virgin *Mary* was conceived in originall sinne: the whole Nation of the *Franciscans* hold the contrary, following the *Scotists*. The Councell of *Basil* ratified the *Franciscans* doctrine for the vnspottednesse of the Blessed Virgin. The *Dominicans*, excepted against that Councell, as not lawfully

fully called. The contention continued and grew so great, that Pope *Sixtus* was faine to interpose his authority, commanding by a solemne decree, that the matter should neuer be disputed afterward. Notwithstanding, in the Councell of *Trent*, either of the sides contended with great earnestnesse to haue it determined on their side. But to auoyde the endlesse offence of both sides, the Cardinall *de Monte*, President of the Councell, told them, The Councell was called to end Controuerxies with Heretickes, not to meddle with Controuerxies of Catholickes. And so it continued vndecided. Lately Cardinall *Bellarmino* hath written much hereof, on the *Dominicans* side: but yet without resolution. And so they stand irreconcilably contentious.

*Hist. of the  
Councell of  
Trent.*

5 Cardinall *Caietan*, a deepe learned Diuine, and much employed by the pope against *Luther*, wrote many bookes of seuerall matters: against which *Ambrosius Catharinus*, Archbishop of *Compsa*, wrote sixe sharp bookes of Annotations and Inuectiues, as *Sixtus Senensis* records, and reckens vp the particular points, leauing to euery man his free iudgement thereof.

*Arab. Abbot. 26.*

*Sixt. Senensis  
bibliotheca  
san-  
cti libro 4. & 6.*

6 In the great point of iustification. Cardinall *Cotterone* agrees with the Protestants, in his booke printed anno 1541. some few yeares before the Councell of *Trent*.

7 *Albertus Pighius*, also taught the Protestants doctrine of iustification in a booke published, anno 1549. which he dedicated to *Paulus*, then pope, complaining of the Schoole-Diuines who had much obscured the doctrine of iustification and who (he feared) would contemne his iudgement.

8 The learned Diuines of *Colem* also taught the Protestants doctrine of iustification by faith in Christs merits, and wrote against the merit of our workes, in their *Antididagma*, and *Enchiridion*, as *Bellarmino* confesseth. And yet both *Pighius* and the Doctors of *Co-*

*Antididagma.  
pag. 30.*

*Bellar. de iustif.*  
*lib. 2. cap. 1. § in*  
*eandem sententia.*  
*§ Deinde quod*  
*est discrimin.*

*Bellar. de Eu-*  
*charistia libro*  
*3. cap. 13. initio.*

*Senten. lib. 4.*  
*distin. 11. lit.*  
*ra 4.*

*Ibidem. dist. 13.*  
*b. in fine.*

*Aquinas Sum-*  
*ma 3. parti. qu.*  
*80. art. 3. ad ter-*  
*tium.*

*Lombard. ibid.*  
*dist. 11. lit.*

den are excused by *Bellarmino*, they were no heretickes, though they erred, because they kept community with the Church of *Rome*, and submitted their writings to the censure thereof.

9. Their great Doctor *Durandus*, had many errors, which *Bellarmino* meets withall, and confutes in many Controversies. And concerning the Eucharist, he held that the matter of the bread remained still after the Consecration, and that there was onely a transformation, but not a transubstantiation of the matter. Whereof *Bellarmino* saith, *Sententia Durandi heretica est, licet ipse non sit dicendus hereticus, cum paratus fuerit Ecclesia iudicio acquiescere.* The opinion of *Durand* is hereticall, though he is not to be called an hereticke, seeing he is ready to rest vpon the Churches iudgement.

10. *Peter Lombard*, Bishop of *Paris*, Master of the Sentences, found such variety of opinions concerning the elements in the Sacrament, that he knew not what to determine. Some held that the substance of the bread remained, some that it vanished, or was resolved into his first matter, some that it was turned into Christs body. But for his owne part, what kinde of conuersion it should be, whether formal or substantiall, or of some other kinde, he saith, *Desinire non sufficio.* I am not able to define.

11. *Lombard* also saith, that bruite Beasts that eate the consecrated hoste, doe not eate the body of Christ. What doe they eat then? He answereth, *Deus nouit hoc*, God knowes that. But *Tho. Aquinas* teacheth the contrary, that Christs body is still, vnder the species, as long as the species remaine, though a Mouse or Dog should eate them. For it is no dignity (saith he) to Christs body to be eaten by Beasts, when they touch not the body in its proper species, but onely according to the Sacramental species.

12. *Lombard* also saith, that the Eucharist is to be received in both kinds. And *Gerardus Loricatus*, a great Papist,

Papist, protesteth that they are false Catholickes, hinderers of the Reformation of the Church, and blasphemers, who deny the people the Cup in the Eucharist.

*Leitch. de missa publica protogan. de.*

13 *Bellarmino* himselfe a great learned Iesuite and Cardinall, late Reader of Controversies at Rome, teacheth that the substance of the bread in the Sacrament, is not turned into the substance of Christs body, *prædicatione* (as one thing is made of another) but that the bread goes away, and Christs body comes into the roome of it, *adductivè* (as one thing succeeds into the place of another, the first be voyded) and this (saith he) is the opinion of the Church of Rome.

*Bellar. de Euchar. lib. 3. cap. 18. §. Ex his colligitur. &c.*

But *Suarez*, another learned Iesuite, (who hath written many great volumes, and is Reader of Controversies at Salamanca, in Spain) confutes *Bellarmines* opinion, terming it *Translocatio*, not *Transsubstantiatio*; and saith it is not of the Churches opinion. Thus these great Master-builders are confounded in their language: and thus hard it is to know what the Church of Rome holdeth. Her owne dearest and learnedest sonnes know not. Either Doctor *Bellarmino*, or Doctor *Suarez* mistooke it, and doubtlesse either of them have multitudes of followers, and all on both sides Catholickes. Yea I hope, both *Suarez* and *Bellarmino*, *Unrand* and *Lombard*, the *Dominicans* and *Franciscans*, *Cajetan*, *Catharine*, *Contarene*, *Pighius*, and the *Colen* Doctors shall still be counted good Catholicks, and all of one Church notwithstanding their differences.

*Suarez. tomo 3. in Thom. disp. 50. sect. 4. §. tertio principaliter. pag. 639.*

14 Beside these, you may remember a number of learned Catholickes (with their numberlesse followers) which I reckoned before, which differed from you in some points, and wrote against your doctrine and practices: as *Saint Bernard*, *Ioannes Salisburienfis*, *Cardinalis Cameracensis*, *Cardinalis Cusanus*, *Robert Grossthead*, *B. of Lincoln*, *Ockam*, *Cesenas*, *Clemangis*, *Gerson*, *Valla*, *Bradwardin*, *Arminienfis*, *Contarene*, *Bonaventure*, *Scotus*, *Cleibovemus*, *Rhenanus*, &c.

*See before, lib. 1. cap. 4. sect. 12, 13. &c.*



See above lib.  
1. cap. 4. sect. 14.  
B. V. I. I. I. I. I.  
Answer to the  
Irish Iesuite,  
pg. 500. & seq.

Doctor *Field* reckons about 20 Fathers, and later Doctors, that accounted those bookes onely Canonick, which wee so reckon, and the rest Apocryphall.

Bishop *V. I. I. I. I.* reckons up, against your doctrine of Merit, about 50 authors new and old, wherof some are manifold, as *Libri Caroli Magni*, composed by a great number of Divines: Instructions of the sicke, approved by all the Divines of the Kingdoms: The Canons and Vniuersity of *Colen*.

The Chancellour and Divines of *Paris*. And both they, and all the rest, had infinite followers of their opinion.

\* See D. *Field*,  
Appendix 1. part.  
pag. 100. & seq.  
and Appendix  
of 27 Articles,  
to the seventh  
chapter of the  
third booke,  
printed at the  
end of the  
fourth.

All which (to let passe \* multitudes of others) you still count Catholickes, and of your Church, though they taught many things against you. And therefore, out of your owne iudgement we may conclude, that some few differences in some points, betwixt Protestants, doe not hinder them from being all of one Church and Religion.

S. 3.

*Antiquus*. Yes, for your differences are great and many: ours small and few.

*Antiquissimus*. When you looke through false spectacles, things may be seene greater or smaller then they are: take heed you looke not on our differences, through the spectacles of malice, which makes euery small thing great and vgly: and on your owne differences, through the spectacles of selfe-loue, which makes them seeme small and tollerable.

Archb. Abbat.  
ag. Hill Reason 5  
S. 26.

One speciall point, of the manner of Christs being, and being receiued in the Sacrament: makes the maine difference betwixt the *Lutherans* in *Denmarke*, and some places of *Germany*, and the other reformed Churches.

Comment. Relig.  
& Reip. in Gal.  
lib.

*Anthony*, sometime King of *Nauarre*, said to the Ambassadour of *Denmarke*, exhorting the reformed *French* to be of *Luthers* doctrine; There bee forty points wherein *Luther* and *Calvin* doe differ from the pope,

pope, and in 39 of them they agree betwene themselves, and in that single one they dissent: Their followers therefore should doe well to ioyne in the greater number against the pope, till they haue ruinated him; and when his heart is broken, they should fall to compound that last single difference. God in his good time grant it.

Now in that one speciall point, the difference is nothing so great, as you would haue it thought. For (as the most learned and iudicious *Zanchinus* obserueth, and our Doctor *Field* out of him.) In all necessary points, both the parties agree, and dissent in one vnecessary, which by right vnderstanding one another, might easily bee compounded.

*Zanchinus de dissidio Cana Dom. Iudicium, como septimo, in fine Miscelaneorum. D. Field. Church. lib. 5. Appendix part. 1. pag. 114.*

First, both parties agree in the necessity of the receivers due preparing themselves, with knowledge of their sinnes, repentance of them, faith in Christ for pardon of them, and resolution to liue according to Gods Law.

Secondly, both sides agree in the acknowledgement of the excellent vse of the Sacrament for a perpetuall memoriall of the death and passion of Christ for our saluation, and that with him we should dye to sinne and be raised againe to newnesse of life; be made one with him; and nourished by him in a spirituall life here, to eternall life hereafter.

Thirdly, both sides agree, that the very body and blood of Christ are to be receiued in that Sacrament, that thereby we may be partakers of the life of Grace, and also be strengthened, confirmed, and continued therein.

Fourthly, both sides agree, that the elements of bread and wine, presenting to our consideration and faith, the spirituall nourishing force that is in the body and blood of Christ, are not abolished in their substance; but only changed in their vse; which is, not onely to signify, but also to exhibit and communicate vnto vs; the very body

body and blood of Christ, with all the gracious working and fruits thereof.

Fifthly, both sides agree, that the meaning of Christs words, [*This is my Body, This is my Blood,*] when hee gaue them the Bread and Wine, was this: This, which outwardly and visibly I giue you, is in substance, Bread and Wine, and in mystery, or exhibitive signification, my Body and Blood: but this, which (together with them) I giue you inuisibly, is my very Body that is to be crucified, and my very Blood which is to be shed for the remission of your sinnes.

Sixthly, both parties agree, and professe they firmly beleue, that the very Body and Blood of Christ (which the Sacraments doe not onely signifie, but exhibit, and whereof the faithfull are partakers) are truly present in the Sacrament, and by the faithfull truly and really receiued.

Thus farre all parties agree. that is, in the whole necessary and sufficient substance of the doctrine of this Sacrament: for the other matter wherein they differ, *De modo*, of the manner how Christ is present in the Sacrament, seeing it is not expressed in the Scriptures. In the iudgement of *Zanchius*, it might be well omitted: themselves confesse, when they haue gone as farre as they can to determine it, still it is ineffable, and not possible to be fully vnderstood. It is enough for vs to beleue the Body and Blood are there, though how and in what manner we cannot define.

## §. 4.

*Antiquus.* Whether it be of so little importance or no, I dispute not: but I am sure the Controuersie still remaines, and is hotly pursued; and yet this is not the onely difference betwixt your Protestants, there are many other.

*Antiquissimus.* The more greatly to blame is your pope and *Romish* Hierarchy, that when many grievous corruptions of your Church both in Doctrine  
and

\*and gouernment were manifestly layed open, would not for al the importunity of Princes, Prelats & people, yeeld to any wholsome reformation, but with obstinate resistance hindred all publicke proceeding in Reformation by the course of a general Councell; so that seuerall States and Kingdomes were faine to redresse things amisse seuerally within their owne compasse, without sufficient Intelligence and consultation one with another: which could not bee done without some differences, and it is little lesse then miraculous that the differences were not many more and greater.

*Cassander* saith when many were moued out of a godly affection sharply to reprove certaine manifest abuses, they were repelled and disdainfully contemned by them who were puffed vp with the swelling conceits of their Ecclesiasticall power, which caused the great distraction or rent of the Church: and no firme peace is to be hoped for, vnlesse the beginning thereof be from them that gaue the cause of this diuision; that is, vnlesse they that haue the gouernment of the Church, remit something of their too great rigor, and listning to the desires of many godly ones, correct manifest abuses, according to the rule of sacred Scripture and the ancient Church, from which they are departed, &c. Thus writes your *Cassander*, though a papist, yet moderate and truly Iudicious. Also your Cardinall *Contarenius*, writing of the grieuances and complaints of the *Lutherans*, for the manifold abuses brought into the Church; makes a prayer to God, that he would moue the hearts of the Prelats of the Church, at the last to put away most pernicious selfe-love, and be perswaded to correct things manifestly amisse, and to reforme themselves. There needs no Councell, there needs no syllogismes, there need no alleadging of places of Scripture for the quiescing of these strifes of the *Lutherans*; but there is need of good minds, of loue to wards God and our neighbour, and

See D. Field.  
Appendix to  
the fift booke  
of the Church  
part. 1. pag. 71.  
Gerson 3. part.  
Apologes. de  
concilio Constant.  
tit. 1. d. in de  
concilio vniuers.  
obedientie.

*Cassander* consultation, art. 7.

*Contarenius* in  
consultatione Articulorum  
Lutheri.

of humility, &c. Thus writes *Contarenius*. I might cite your *Thomius*, and many others, that lay the fault of the divisions, rents, and differences in the Church, vpon your Pope and Prelats. Bad Statists, and worse Christians.

But I pray you, what other differences of moment doye finde among the Protestants :

*Antiquus*. When the Diuines of the Reformed in France were called to the *Mompelgart colloquy* in the yeare 1586 : they looked for no more differences then of our Lords Supper, which you spake of ; but they found more, of the Person of Christ, of Predestination, of Baptisme, of Images in Churches.

*Antiquismus*. They found those five indeed. And it was a wonderfull prouidence of God, that so many severall Countries, Kingdomes, and States, abandoning the abuses of the Church or rather Court of *Rome*, and making particular Reformatiōns in their own dominions, without generall meetings and consents, should haue no more, nor greater differences then these.

And of these, the first two (of Christs presence in the Sacrament, and of the communication of properties of the diuinity and humanity in the person of Christ) are in a maner all one, and reconciled both alike : Concerning the two next, the differences among the Fathers, (who notwithstanding still continued members of the same true Catholik Church) may well excuse the differences among the Protestants.

And for the fifth difference, concerning Images ; it proued no difference at all. Both sides therein fully agreed.

But these are not the Tithe of the differences amongst your men : and in these five which you reckon, many of your owne men differ one from another, and yet with you are good Catholiks.

*Antiquus*. Happily I might insist vpon many other differences among you, if I carried a minde rather to  
number



number then to weigh them. But I will name onely one more: the great and scandalous dissention among you about the gouernment of your Church betwixt the Bishops and Formalists on the one side, and the Puritans or Separatists on the other side.

*Antiquissimus.* Both these sides agree in all necessary sauing points of doctrine.

But in this very point of gouernment, first pull out the beame out of your owne eyes, before you stare vpon our mores. *D. Field. Appen. first part. pag. 120.*

Some of your Doctors hold that the Pope is aboue Generall Councils: some that he is not.

Some hold that the pope hath the vniuersality of all Ecclesiasticall Iurisdiction in himselfe.

Others hold the pope to be onely the Prince Bishop in order and honour before other, which are equall in commission with him: and at the most but as the Duke of Venice among the Senators of that State.

Some hold that the pope may erre Iudicially,

Others that the pope cannot erre Iudicially.

Some hold the pope to be temporall Lord of al the world.

Others hold that he is not so.

Some hold, that though the pope be not temporall Lord of the world, yet *in ordine ad spiritualia*, he may dispose of the Kingdome of the world.

Others hold that the pope may not meddle with Princes States in any wise.

#### S. 5.

*Antiquus.* The differences among Protestants you say are not great, but I am sure their dissentions are great, bitter, scandalous and odious, while they write most virulent inuectiues one against another, & damne one another most grieuoussly for their different doctrine, without shew of any touch of Christian mortification or moderation.

*Antiquiss.*

Acts 15. 1, 2.

*Antiquissimus.* Those that do so are much to blame. It is farre from mee to defend them. Yet you know sometimes very holy and well mortified men, may happen into strange contentions euen for smal matters. Saint Paul and Barnabas, appointed by the Holy Ghost to ioyne for the worke of the ministry in planting Churches among the *Gentiles* (*Acts* 13. 2) which they did very laboriously, cheerefully, & with good successe, and though they suffered persecution in doing it, yet were comfortably deliuered, and allwayes found God (who had sent them) present to prote& and blesse them: and afterwards they were sent by the Church to *Ierusalem* to the Apostles and elders, about questions that troubled the Church: and by the whole Councell of Apostles, they were sent againe Iointly to the Churches of *Antioch*, *Syria* and *Cilicia* and other Nations, to giue them notice of the decrees of the Councell, to direct and confirme the brethren: now hauing deliuered their message and done their businesse imposed, at *Antioch*, and were so to go forward to *Syria* and *Cilicia*; They fell to contention: and for a matter of no great moment, to wit, *Barnabas* would haue *Iohn* to goe with them, and *Paul* refused him: the contention grew so sharp, that they parted company, and went seuerall wayes.

Acts 15.

See how flesh and blood boyled in these good mens hearts! Euen in those mens hearts, whom God had made speciall choyce of, and Ioynd them together for his most especiall and extraordinary workes: vpon whom the Church of God after fasting and prayer had laid their hands, and separated them to goe Ioyntly together about that holy busines; who had power to doe many miracles and extraordinary workes: who made report of the wonderfull successe which God gaue them in conuertyng the *Gentiles*, to the great admiration and consolation of the Apostles: whom the Apostles sent againe with their decrees to the Churches:

Churches: euen these holy men, fell out for a light cause and parted company.

Haply some man might say, Are these to be accounted truely mortified and holy men, who were carried away with such a humor of pride and selfe will, that neither of them would yeeld to other? are these guided by the spirit of God? the spirit of peace, loue, concord, humility? are these fit to teach others, that cannot ouerrule their owne passions? or haue they no part of the spirit of God, but are men ouerborne with haughtinesse wilfullnesse, stubbornesse? unfit for men of this profession, able to make men vtterly distaste and abhorre whatsoeuer they preach?

Thus would some men gather out of this action: But Saint *Paul* (a chosen vessell, yet still an earthen vessell, who knew well he had his cracks and his flaws, himselfe gathereth another thing: (2 cor. 4. 6.) God, <sup>2 Cor. 4. 6.</sup> who hath commanded the light to shine out of darknes, hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Chirst: But we haue this treasure in earthen vessells that the excellency of the power may be of God, and not of vs.

Secondly, At the first Councell of *Nice*, many Churchmen offred vp to the Emperor *Constantine* Bills <sup>Zozomen. hist. lib. 1. cap. 16.</sup> of Complaint one against another, which the Emperor tooke very ill, and said this was worse then all the euils that the Church of God had endured, that it shold be rent with contentions and contrary opinions of her owne children (for the contrary opinions among the learned at that time, and their dissentions (saith the Story) were so scandalous, that many were thereby alienated from embracing Christian Religion) But *Constantine*, appointing a day to receiue all their Bookes of complaints, when it came hee exhorted them to vinity and concord, and to ioyne hands for the holy worke of their calling, and in one great fire he burned all their Books of accusations.

Thirdly,

Matth. 11. 29.  
1 Pet. 2. 21,  
&c.

Read Matth.  
23. ver. 13. to  
the end.

Ioh. 8. 44.

Acts 8. 10, 23.

Act. 13. 10.

Phil. 3. 4, 6.

Bellar. De Rom.  
pont. lib. 4. cap.  
7. §. 6. per hoc  
respondetur.

Thirdly, Meeknes and mildnes is an excellent vertue in all Christians, and especially in the Ministers of God, Leaders of others: our Saviour Christ calls vs to learne it of himselfe, as his peculiar vertue. But yet when the cause is Gods, and not our owne, we may learne also cuen of him, a holy zeale and earnestnesse: he pronounced many woes against the Scribes and Pharises, for dishonouring God, corrupting his Religion, misleading the people, and abusing them: he called them hypocrits, damned creatures, children of hell, fooles and blind guides, painted sepulchers, full of hypocrisie and iniquity, serpents and generations of vipers. And elsewhere saith to the Pharises and other Jewes, ye are of your Father the Deuill, and the iusts of your Father ye will do &c.

So Saint *Peter* to *Simon Magus*, Thy money perish with thee, Thou art in the gall of bitterness, and in the bond of Iniquity: and Saint *Paul* to *Elimas* (who went about to turne *Sergius Paulus* the Depury from the faith) O full of all subtilty and all mischief, thou child of the Deuill, thou enemy of all righteousness &c.

Zeale of Gods glory is not onely excusable, but commendable, cuen when it is mixed with Error which is condemnable: for so Saint *Paul* reckons it among the things wherein he might glory, Concerning Zeale I persecuted the Church.

Fourthly, *Bellarmino* somewhat excuseth *Cyprian*, though (saith he) he seemeth to haue sinned mortally in crossing and vexing the pope, being in the right, himselfe being in the wrong. At least he should not haue writtensuch reuiling and reproachfull words against the pope (*Stehen*,) as he did in that Epistle to *Pompey*, calling the pope *superbum, imperitum, caca ac praua mentis*, &c. Proud, ynskillfull, of a blind and corrupt mind. Yet (saith *Bellarmino* also,) It seemes *Cyprian* sinned not mortally, because he sinned onely of Ignorance, thinking

thinking the pope (*perniciosa errare*) to erre, dangerously: and while he so thought, hee was bound (in conscience) not to obey him, because he ought not to do against his conscience. Thus saith *Bellarmino*.

Fiftly the question of Re baptizing such as were baptized by Hereticke, bred many broyles in the Church betwixt Saint *Cyprian* with the Councell of 80 Bishops of *Africa*, and also the Metropolitans, *Dionysius*, and *Firmilianus*, with most of the Bishops of *Egypt*, *Capadocia*, *Galatia*, and *Cilicia*, on the one part: and the Bishop of *Rome* with the *Westerne* Bishops, on the other part: There was scarce any Church or Catholicke Bishop therein, which was not entangled in this discord. And many bitter speeches and contumelious actions and writings passed betweene them.

See *D. White*  
Way digress. 27.  
*Eu. eccl. hist. lib. 7.*  
cap. 2. & seq.

Sixtly, the strife betwixt the *East* and *West* Churches about the day of the celebration of *Easter*, proceeded so faire as to excommunications. The *Easterne* Churches kept *Easter* day the 14 day of the first Moone in *March* after the vernall Equinoctiall, though it happened on the weeke day, by tradition from Saint *John* and Saint *Philip*, and many other holy men and Martyrs, living and dying in *Asia*, as Bishop *Polycrates* writeth. But in diuers synods held, 1 in *Palestina*, vnder B. *Theophilus* of *Casarea*, and Bish. *Narcissus* of *Ierusalem*: 2 In *Rome* vnder pope *Victor*: 3 in *Pontus* vnder *Palmas*: 4 in *France* vnder *Irenaeus*: 5 In *Greece* and other places It was ordered that *Easter* should be kept (not on the weeke day, but) on the Sunday after the 14 day. And *Victor*, Bishop of *Rome*, proceeded in line to pronounce all the Reuerend *Easterne* Bishops that kept it otherwise, excommunicated: and inuighed sore against them by letters. But not onely they, but the *Westerne* Bishops also, disliked *Victors* doing therein: yea, dissuaded, and sharpely reprobued him. Especially *Irenaeus* with his brethren of *France*, alleuving that for such like differences as this. For example, for the keeping  
S of

*Fush. hist. lib. 5.*  
cap. 21.

*Ibid. cap. 22.*

*Ibid. cap. 28.*

*Ibid. cap. 23.*



See the Epistle  
of Irenaeus in  
Euseb. History,  
ib.

D. Field. Appen-  
dix 1. part pag.  
116:  
Zozmen. lib 8,  
cap. 15. Socras.  
lib. 6. cap. 13.

of Lent Fast some onely one day, some two, some more, some forty dayes before Easter, and that by custome of long time before that Age, in such difference of fasting they kept the unity of faith, and peace one with another; and neuer proceeded to hate or excommunicate one another for such petty differences.

Seuently, Griuous were the differences and contentions betwixt Saint *Chrysostome* and *Epiphanius*, the one refusing to pray with the other; the one accusing the other of manifest breaches of the Canons; the one cursing the other, and praying that he should neuer die a Bishop: the other cursing him againe, and praying that he should neuer returne into his Countrey alive. Both which came to passe. For *Chrysostome* was cast out of his Bishopricke, and dyed in banishment. And *Epiphanius* dyed in his returne homeward. Yet were both of these excellent holy and Catholicke Bishops that thus contended.

Eightly, And beside their owne contentions, the taking of parts with them drew on much mischief. *Theophilus* Patriarke, of *Alexandria* ioyned with *Epiphanius* against *Chrysostome*; and with them ioyned the other Bishops of the Prouinces as they fancied. The Emperesse was set against *Chrysostome*, being informed that he had made a Sermon against women. She incensed the Emperour by whose appointment, *Theophilus* called a Councell of Bishops at *Chalcedon*, whither all *Chrysostomes* enemies resorted, and there pronounced him depoted. *Cyrinus*, Bishop there, called him impious, arrogant, and forward. From thence most of the Bishops went to *Constantinople* but none of the Clergy met them, to doe them honour. There they objected many crimes against him, and cited him to answer. But he refused to come, excepting against them as his enemies, and appealing to a generall Councell. But finally they condemned him for obstinacy, in not comming vnto them, and depriued him of his Bishopricke. This  
bein

being noysed in the City, caused a great sedition multitudes watching about the Church to hinder his carrying away, and cryed out, his cause ought to be heard in a greater Councell of Bishops. But by the Emperours command and practise, he was driven out. Notwithstanding within a few dayes after, to appeale the tumults of people, he was recalled, placed againe in his Bishopricke restored to preaching and to continued a while: but not without tumults wherein many were wounded, and many killed

*Socrates lib. 6.  
cap. 16.*

And when hee was banished againe, the Cathedrall Church at *(Constantinople)*, with the Senate house, were set on fire, and burned to the ground in the pursuit of reuenge.

*Baronius* beginning the story of this contention, saith thus: *I take in hand a great and lamentable narration, of firste, and direfull persecution, not of Gentiles against Christians, nor heretickes against Catholickes, nor of wicked men against good and iust, but (which is monstrous and prodigious) euen of Saints and holy men one against another.*

*Baron. tom. 9.  
anno 400. nu. 51.*

Ninthly, In the first Councell of *Ephesus* (being the third generall Councell) there arose great contentions betwixt *Cyril of Alexandria*, and *Iohn Bishop of Antioch*, two Patriarkes, eicher of them thundring *Anathematisms* against ether, and depriving each other of their Churches. *Theodore* vnhappily thrust his sickle into *Iohns* haruelt, against whom (at the instigation of *Euphrasius*) *Cyrillus* grieuously inueighed. *Theodore* accused *Cyril* of *Apollinarisme*, and *Cyril* accused *Theodore* of *Nestorianisme*. And this fury spread so farre, that it drew almost the Christian world into fides. So that when afterwards *Theodore* would haue come into the *Chalcedon* Synod, the *Egyptian* and other reverend Bishops cryed; If we receiue *Theodore*, we cast out *Cyril*: the Canons cast out *Theodore*. God abhorres him. This was done in the first action of the *Chalcedon* Coun-

*Socrates lib. 7.  
cap. 33.  
D. Field church.  
lib. 5 cap. 33. &  
cap. 1. part.  
pag. 116, 117,  
118. &c.  
D Hall Columbe  
Noe, pag. 44.*

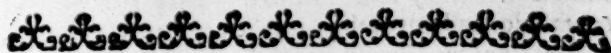
cell, and againe in the eight action, the Bishops crying out openly he is an Hereticke, he is a *Villicus*, away with the Hereticke. Yet when the matter was fully known, and that *Theodoret* had willingly subscribed to the Orthodoxe Creedes, and to *Leo's* Epistles; The whole Synod cried with one voice, *Theodoret* is worthy of his Ecclesiasticall Seat: let the Church receiue her Catholike Pastor.

*Antiquus*. Your discourse hath put me into a mixture of griefe and joy: Griefe that any of the holy, ancient Fathers haue held any errours at all; and that there were such bitter contentions among them; Joy, that seeing there were such, they are not hid from me. For that will make me more moderate in thinking of them, though reuerently as holy men; yet still as men, subiect to humane infirmities; and not in all things to make their sayings rules of my faith, or their doings patterns of my life: but altogether to make the most holy, perfect, infallible, and vntained word of God, the guides of both; and it shall make me also more wise in esteeming men now liuing, reuerently for the graces of God which I see in them notwithstanding their humane frailties, such as I perceiue the best Saints of God haue had.

But yet I see not any sufficient rule to leade mee, to Iudge how you can challenge the Fathers to be of your Religion, more then the *Romans* may challenge them to be of theirs. I perceiue well, they differed from both in many things, wherein you both refuse them.

*Antiquissimus*. You make that vse of my discourse that I wish. For the Rule to direct your iudge-

ment, I haue pointed at it often: and now I will briefly and as fully as I can, lay it open vnto you.



## CHAP. 4.

Of the Rule, to iudge the foundnesse and purity of  
all Christians, and Churches by.

*This Chapter hath foure Sections.*

*The first Section; of the Rule used in the Primitiue Church.*

*The second, of the Rule enlarged and approued in this Age;  
The third, of Objections arising from the former discourses,  
and their answers.*

*The fourth, of the necessity of Preaching first to them that  
hold the Rule.*

*The first Section.*

- §. 1. *The Rule in generall.*
- §. 2. *Opened by distinctions of the foundation of Religion.*
- §. 3. *A necessity to haue a short rule drawne out of the Scriptures.*
- §. 4. *This rule is described by Saint Paul.*
- §. 5. *The practise of it, by the Apostles: who onely delineated the most necessary fundamentall points to the Iewes, and then baptized them.*
- §. 6. *The like practise used by the following Primitiue Church, to their Catechumens before Baptisme.*

§. 1.



The Rule to Iudge all Christians and Churches by, is this;

They that hold the same fundamentall points of Christian Religion, which doe sufficiently constitute the Church of Christ: and hold no other  
opinions

opinions wittingly and obstinately that ouerthrow any of these fundamentall points; they are vndoubtedly of the same true Church and Religion.

## §. 2.

For the vnderstanding of this Rule, note,

1 Saint *Paul* distinguisheth betwixt the foundation, and that which is built vpon the foundation, 1 Cor. 3. 10. *As a wise Master-builder, I haue laid the foundation, and another buildeth thereon.*

The word *Foundation* is taken two wayes; First, for the principall thing which is to be beleued, and whereupon our saluation is builded, that is, *Iesus Christ*: as Saint *Paul* saith there, *verse 11. Other foundation can no man lay, then that is laid, which is Iesus Christ. Acts 4. 12. There is no saluation in any other; there is none other name vnder heauen giuen among men, whereby we must be saued, 1 Tim. 3. 16. This is the great mystery of godlinesse, God was manifest in the flesh, &c. This was Saint Peters confession, Math. 16. 16. Thou art Christ, the Sonne of the liuing God. Vpon which confession (as Saint *Augustine* and *Chrysostome* expound it) Christ said he would build his Church, and the gates of Hell should not preuaile against it.*

Secondly, the word *Foundation* is taken for the Doctrine of the Scriptures, which teach saluation onely by *Iesus Christ*: as *Ephes. 2. 20. The house (that is the household, or Church) of God is built vpon the Foundation of the Apostles and Prophets: Iesus Christ* himselfe the chiefe Corner stone. And so the Apostles are called twelue foundations, *Rom. 21. 14. to wit, in respect of their doctrine, whereby they laid the foundation of the Church, and of mens saluation by Iesus Christ.*

## §. 3.

2 Although the whole Scripture, and every thing therein contained, or from it necessarily deduced, be a fit object for faith to apprehend; Yet that all Christians



mans should thorowly conceiue and vniiformly professe them all, is not to be hoped, nor in any Age hath beene found. As we haue manifestly proued \*. Variety of Iudgements in some points of lesser moment, which are not plainly deliuered in the Scriptures, may be tolerated, and must not dissolue the vnity which all must hold in the fundamentall principles. Heauen was not prepared for deepe Clerkes onely, which vnderstood all, or for such as neuer differed in any opinion: but euen for such also as knew but in part, and saw through a glasse darkely. And therefore beside that larger measure of knowledge, whercofall are not capable, there must be a rule of Faith *common so great and small* (as Saint *Augustine* calls it.) And as there is a common saluation <sup>a</sup> (whercof the meaneſt beleeuer is capable, as well as the greatest Apostles <sup>b</sup>) so there must be a common faith <sup>c</sup> sufficient to conduct vs all vnto it.

<sup>a</sup> *1. 2. 3. Sermon*  
at *Wansted*. pag

<sup>b</sup> *21.*  
\* In the former Chapter.

*1 Cor. 13. 2.*

*Aug. epist. 57.*  
*Regula Fidei*  
*puillis magnisq.*  
*communis.*

<sup>a</sup> *Iudev. 3.*

<sup>b</sup> *1 Pet. 1. 1.*

<sup>c</sup> *Tit. 1. 4.*

#### S. 4.

This Saint Paul calls, *The forme of sound words*, *2 Tim. 1. 13.* hold fast the forme of sound words, which thou hast heard of me, in faith and loue, which is in Christ Iesus.

1 It must be a *forme*, frame or fashion, body, method, Rule of Faith, or of sound and sauing Doctrine, fit for all Preachers to frame their Sermons by, and all Christians to frame their faith and life by; *Timothy* in preaching, and the *Ephesians* in hearing and practicing.

2 It must be, not only *uini* (as *rom. 6. 17.*) but *uini* (here) a short forme, or bricfe method. There must perspicuity for the vnderstanding, and breuity for the memory of simple men.

3 To these must be added *certainty* (which thou hast heard of me: ) learned of men, inspired by the Holy Ghost, *2 Pet. 1. 21.* *2 Tim. 3. 15, 16, 17.* *Sacra Scriptura est regula credendi certissima, inuissimaque*, saith *Bellarmine*.

*Beilar. De verbo*  
*De lib. 1. cap. 2.*  
*§. quare cum.*

\* Idem ib. l. 4. c.

11. 5. His notatis

Dico omnia illa

scripta esse ab A-

postolis, quæ sunt

omnibus necessa-

ria, & quæ ipsi

passim omnibus

prædicaverant.

Costerus in En-

chirid. c. 1. de

sacra scriptura S.

Ceterum. Cate-

rum non inscia-

mur præcipua il-

la capita quæ

omnibus Christi-

anis ad salutem

necessaria, per-

spicue satis esse

Apostolicis scrip-

tis comprehensa.

Ad Augustine

alio de doctr.

Christiana l. 2.

c. 9. & c. 8. 5

prim. a ratio.

B. J. ib. serm.

Wassled p. 42.

Vincent. Lirinen-

sis contra heres.

c. 3. In ipsa ca-

tholica ecclesia

magnopere cu-

randum est, ut id

teneamus, quod

etiam, quod sem-

per, quod ab om-

nibus creditum

est, hoc est enim

vere propriæ ca-

tholicæ. Ionn. Serran. in Appar. ad fidei cathol. edit. Paris. 1607. pag. 172. Vñ ib. pag.

39. See S. August. lib. de fide & operibus cap. 9.

4 Adde also sufficiency: both for *Credenda* all things to be beleaved (in *Faith*: ) and for *Facienda* all things to be performed (in *Loue*. ) which is the fulfil- ling of the Law. For true Faith and good life containe all things belonging to a Christian. And all things ap- pertaining to these, that are necessary for all men to know, are contained in the Scriptures: (saith *Bell* also: Yea, and that plainly enough (saith the I. suite *Costerus*.

5 And to these belong also that *Antiquity*, *Uni- versality*, and *Vnity* which are so much spoken of, and are vsually, ( but most falsly ) applyed to the new addi- tiōs of the *Roman Church*, as well as to these fundamē- tall principles: to which onely they belong. *Vincenti- us Lirinenſis* saith well; That is truely and properly Catholicke and to be held in the Catholicke Church, whch in all places, in all times, and of all Christians, hath beene, and is beleaved. And this (saith *Serranus* a late learned man, who hath written a full discourse of this argument) is that doctrine, against which the gates of Hell shall neuer preuaile; and which the Father of lies by all his deuises and attempts, could neuer yet, nor euer shall abolish, or foote out of the hearts of men.

This *Antiquity* *Uniuersality*, or *Catholicisme*, and this *Vnity* or *Generall consent* of Christian doctrine, will ne- uer be found any where, but in the essentiall, substanti- all and fundamentall points thereof.

6 Saint Paul yett addeth these words, which is in *Christ Iesus*, because he is the deepest Foundation, root, Author, and finisher of our Faith and Loue: of our future saluation, and of our present gracious con- uersation. Other Foundation can no man lay, saith the same Saint Paul 1. cor. 3. 11.

Not that there need no other principles of Faith then those that concerne his person onely and directly,

(for the Articles concerning God the Father, the Holy Ghost, the forgiveness of sinnes, resurrection of the dead, the last iudgement &c. haue their place in the Foundation. *Hebr. 6. 1, 2*) but because Christ is the most especiall obiekt of our Faith, and the primary Foundation of all the other, for they haue all reference vnto him, being such as concerne either *His* Father, or *His* spirit, or *His* incarnation, or *His* office of mediation, or *His* Church, or the speciall benefits which he hath purchased for it.

And also, all the Articles, as they build vs vpon the Foundation. and as they incorporate vs into the mysticall Body, or as they are meanes of our iustification and life, they looke vpon the sonne of God, and him onely.

Also, we must not onely know the originall cause of our saluation, but also our need thereof by knowledge of our originall and actuell sinnes, which deserue damnation and the meanes to communicate this saluation vnto vs, the Church, the Ministry, preaching, sacraments; and the duties which we must do. For (*rom 10. 14*) how can we know God, or pray to him, without beleeuing; or beleene without hearing; or heare without preaching, or haue preaching, except Preachers be sent from God by meanes of the Church? or know our duties without Gods commandments; *Mat. 15. 9.* Faith is necessary. *Rom. 4. 14. gal. 2. 21. hebr. 11. 6* so is new birth. *Job. 3. 5. 2. cor. 5. 17. iob. 13. 8.* Repentance. *Luc. 13. 3.* Deniall of our selues. *Luc. 9. 23. 24 & 6.*

## S. 5.

But how farre these Fundamentall principles (which are absolutely necessary to saluation) must extend, is a Question of some difficulty.

The Apostles contented themselues in conuerting the *Jewes* to Christian Religion, to teach them that Christ Iesus was the Saviour of the world, and that saluation

Saluation was to be had onely by Repentance from Dead works, and Faith in him, For that he was the very Messias foretold by the Patriarks and Prophets, had died for our finnes and rose againe for our Iustification.

They mentioned not God the Father, Creator, and Preseruer of the world, nor the doctrine of the Trinity and other things (which the hearers knew before, without any new teaching, being *Jewes* and well acquainted with the Olde Testament) but presupposing they were grounded in these points before, they layd the foundation of the New Testament, to wit Saluation by Iesus Christ onely; which when the people receiued and beleueed, they presently baptized them, and receiued them into the Congregation of Christs focke.

*8. Vther in his Sermon at Wausted, 1624 And Bellarmin. also lib. 4. de verbo Dei cap. 11. alleadge these examples to this purpose.*

Thus did *Sant Peter Acts 2. and Acts 3. and Acts. 4. 10, 11, 12.* The like course was vsed by *Phillip* to the Eunuch who embraced the Old Testament *Acts 8. 28-35-37. &c.* And by *Saint Peter* to *Cornelius*, and his company (who had before receiued the Religion of the *Jewes. Acts. 10. 2, 22, 35, 43.*) And by *Saint Paul Acts 13. 14, 16, 32, 38, 39. &c.*

The Apostles receiuing the Conuersts to Baptisme, vpon adding to their former knowledge these few principles of true Faith in Christ Iesus, and good life; shewed, that in their Iudgement they wanted no essentiall thing, necessary for the making of them true members of the Church, and perfect Christians: or (as our Catechisme calles them) members of Christ, Children of God, and inheritors of the Kingdome of Heauen and that if God should take them out of this world in their first entrance into these principall grounds of saluation, without further knowledge or practise: yet vndoubtedly they should die sufficient Christians, and in the state of Grace.

# S. 6.

Conformable to the Apostles practise, the Christians  
of

of the Primitive Church baptized those that were Catechized in the grounds of saving doctrine (as the essentiall points of Religion, that constitute a Christian) as appeareth by *Irenæus* and *Tertullian*, whom I alleadged before, and by the Creeds which were ordayned as Badges of Christians and differences of true beleeuers frō either vnbeleeuers or hereticks. The *Westerne* Churches vsed in their Baptisme that short form of confession, comōnly called the Apostles Creed: which in the more ancient times was breecer then now it is (as our Learned Bishop *Usher* hath punctually obserued.) The mention of the Fathers being Maker of Heauen and Earth, the Sonnes death and descending into Hell, and the Commuion of Saints, being wholly omitted (happily as not necessary for all men to know as *Snarez* saith, or sufficiently implied in other articles, or knowen by the light of reason, and so not making difference betwixt Christians and heathen, these reasons. some for one point, some for another) But being in time made (for better explication) so full as it is, now the whole *Westerne* Church hath long receiued as a badge of their Faith distinguishing the Beleuer from the vnbeleuer.

The *Eastern* Church vsed in Baptisme a larger Creed, the same or very little different from that we call the *Nicene* Creed, because the greatest part thereof was repeated and confirmed in the *Nicene* Councell; to which it was presented by *Eusebius* Bishop of *Cæsarea*, with this Preamble: As we haue receiued from the Bishops that were before vs, both at our first Catechising, and when we receiued Baptisme; and as we haue learned from the holy scriptures; and as we haue both beleued and taught, when we entred into the Ministry, and in our Bishoprick it selfe: so beleeuing at this present also, we declare this our Faith vnto you.

To this the *Nicene* Fathers added a more cleare expli-

See *Irenæus*  
and *Tertullian*  
cited before.  
*chap. 1. sect. 2.*  
*sub. 1. §. 2.*

*B. Vther term. at*  
*Wansted. p. 28.*

*Vther. ib. p. 30.*  
*Euseb. ep. apud*  
*Socrat. l. 1. hist.*  
*cap. 8. (al. 5.)*  
*Theodoret. lib.*  
*1. cap. 12.*



explication of the Deity of the Sonne (against the *Arians*, which then troubled the Church) professing him to be begotten not made: and to be of one substance with the Father.

The second generall Councell assembled 56 yeares after, at *Constantinople*, approving all the former, added also something concerning the holy Ghost (which then was oppugned by the *Macedonian Heretickes*.) The same Fathers also then added the Articles concerning the Catholicke Church, and the priviledges thereunto belonging.

Council Tridew,  
sess. 3.

The *Roman Church*, after the dayes of *Charles the Great*, added the Article of Proceſſion of the Holy Ghost from the Sonne. And the late Councell of *Trent* recommended it vnto vs, as *That principle in which all that profess the faith of Christ, doe necessarily agree, and the firme and onely foundation against which, the gates of Hell shall neuer preuaile.* And by which alone, our Fathers sometimes drew Infidels to the faith, overcame Heretickes, and confirmed the faithfull. Such are the words of the *Trent Councell*. So that in this Creed they confesse, *That onely foundation and principle of faith is to be found, in the vnity whereof, all Christians must necessarily agree.*

#### Sectiō. 2.

- §. 1. *The rule enlarged, and approved in this Age.*
- §. 2. *By Azorius, out of the School-divines, in 14 Articles.*
- §. 3. *Some observations and censures of those 14 Articles.*
- §. 4. *The rule set downe by Bellarmine, more briefly.*
- §. 5. *By D. Field, farre more sufficiently, in 6 Articles, with his iudgement of the deductions therefrom; evident, or obscure.*
- §. 6. *B. Vshers distinction of superstitions, upon the foundation.*
- §. 7. *Consequents of this doctrine.*

But,

## §. 1.

But, because we see, this foundation of faith, hath from the Apostles times continually been enlarged by reason of errors and heresies arising in severall Ages; let vs search a little further how the most iudicious men doe bound it in these our dayes.

## §. 2.

*Aquinas* the Iesuite deliueres the vnanimous consent of all the *Roman* Diuines in 14 Articles, whereof seuen concerne the Diuine nature, and seuen concerne the humane all which are to be beleued *explicite*, (with distinct vnderstanding) of all men. Of the first seuen, there is taught in the

*Aquinas Insum.  
morum moralium  
part. 1. lib. 8.  
cap. 5. 8.  
At 14212.  
ibid § tertio  
quæstion. 2. 1. 2.*

First, That God is in Nature and Substance, eternall, infinite, immense, and in maiesty highest, every where, not onely in power, might, and efficacy, but also in deed and truly, present: who hath power of life and death; is the supreme Lord of all things: who can with his becke, and at his pleasure doe all things which he will: who knoweth, seeth, careth for, and moderateth all things

Secondly. The first person in nature and diuine substance, to wit, The Father is the beginning of two diuine persons and therefore the begetter of the Sonne and breather of the Holy Spirit: vnbegotten, subsisting of himselfe and by himselfe; not receiuing, and hauing his essence of another.

Third, The second person in the Diuine nature is true God, begotten of the Father onely, from all eternity, the naturall Sonne of God, consubstantiall and equall to him in all things, the onely Word and expresse Image of the Father, most perfectly representing and expressing him.

Fourth. The third person in the diuine Nature, the Holy Ghost, proceeding from the Father and the Sonne

Sonne from all eternity, is true God, coeternall to them both, coequall, and consubstantiall, and to be worshipped with the same faith, and with equall service and honour.

Fifth. God is the creator of all things, who by his onely becke and word our of nothing produced all things visible and invisible or the whole frame of the world in the beginning of time; and having produced them, preserves, directs, cares for, and governes them with great goodnesse and wisdom. And as he is the creator of all things, from whom all things being made of nothing did in time proceed: so he is the end of all, to whom all things are referred.

Sixt. God is the giver of all righteousness holines, and grace. He forgiveth sinnes and restoreth sinners by the grace of adoption to his favour and friendship.

Seuenth. God is the bestower of eternall glory and heavenly felicity. In whom the highest happinesse of blessed soules consisteth.

Of the other seaven Articles concerning the humane Nature :

The First sheweth that the Sonne of God for our sakes debased himselfe from Heaven to these inferior parts, descended and assumed the humane Nature, and coupled it to himselfe with a marvelous knot and bond, in such sort, that after that coniunction there was one person of both, subsisting in two Natures, diuine and humane; and therefore in time he was conceived, without father, of an vncorrupt Virgin, the power of the holy Ghost so working in her, that the word was made flesh, and God Man.

The Second sheweth the same Sonne of God taking humane Nature of the vndefiled Virgin, was borne into the world in such sort, that Mary was at once the Mother of God and a pure Virgin.

The Third sheweth how Christ our Lord did most excellently performe the office of teaching & working mira-

miracles, died and made his end vnder *Pilate* the Iudge and President, and vnder him endured an vniuersall condemnation and suffered the most shamefull kinde of punishment of the crosse, and sustayned the most bitter death for vs and refused not buriall offered vnto him in another Mans sepulcher.

The Fourth article teacheth how Christ after he had died vpon the crosse, descended in his soule into \*hell, \*Or, he lower parts, inferiours. both that he might shew himselfe conquerour of death and Diuells, and also the deliuerer of the Fathers there detayned: and in his body he lay three dayes in the sepulcher.

The Fifth professeth that Christ the third day returning conquerour from the lower parts, to life immortall and full of glory, by his owne force and power, did rise from the dead.

The Sixt sheweth how Christ hauing performed the worke of Mans redemption, the fortieth day after his resurrection by his owne power ascended into heauen, that in his humane Nature he might be exalted aboue all things, and he aboue all might be chiefly worshipped of all; who sits in heauen at the right hand of the power of God, and as God exercising equall power with the Father, and shining with diuine Maiesty.

The Seueneth article setteth out the last Iudgement day, when Christ in his humane Flesh shall descend againe from the highest heauen, and performing the office of the terrible Iudge of the whole earth, shall openly render vnto euery one according as he hath done in his body, whether it be good or euill: before whose tribunall all men both good and euill shall stand, whether that day of Iudgement finde them yet alieue in the flesh, or dead before.

These 14 articles I haue set downe at large, and in the full wordes of *Arcobius* (not that I approue euery word and point therein, but) to shew what is the generall doctrine of the present *Roman* Church, what and

and how much is necessary for euery man to know and to beleue *explicitè* to his saluation. Note, he is said to beleue *explicitè* who assenteth to any thing that is told him, or which he conceiueth in his thought; and hee beleueth *implicitè*, which beleueth any thing in generality. and in that thing beleueth many other things which are contained in it, as when a man beleueth all things which the Church beleueth. Thus saith *A Corins* out of *Gabriel* the Schoolman.

*Axor* ib. cap. 6. in  
salle.

## S. 3.

*Abundant in superfluo, deficient in necessarijs.*  
*Beau* 4. par. 1. k.  
See Bellar in this chapter at large.

*Costerus* *Wuchir*.  
cap. 1. pag. 49.  
§ *Ceterum*.

First, These Articles vpon due consideration will be found to haue two faults, they containe too much, and too little. Too much, for all things in them are not taught in the Scriptures (as namely that of the fourth Article of the Humanity, that Christ descended into hell to deliuer the Fathers there detained) as by *Bellarmines* confession, and the ancient Fathers testimonies they should be. *Costerus* the Iesuite saith also, that the chiefe heads of faith, necessary for all Christians to know, and to beleue vnto saluation are plainly enough contained in the Apostles writings.

*Axor* ib. cap. 5.  
§ *Postremo* ob-  
iicit.

Secondly, these Articles also containe too little, for here want some things that are deliuered in the Apostles Creed, which Creed was ordained for the necessary instruction of all Christians, and called *Symbolum* a badge, or signe to distinguish Christians from Infidels and wicked people. There were indeed three Symboles or Creedes received in the Church for brieue comprehensions of the publicke necessary doctrines thereof, for all Christians to know and professe, the Apostles Creed, the *Nicene* and *Athanasius* his Creed which three do not containe diuers doctrines, but rather one and the same faith, set forth more largely or briefly, in more or fewer words, more cleerely and distinctly to confute heresies as they sprung vp in the Church. In these Creedes, we are taught that there is one



one holy Catholicke Church, and Communion of Saints, &c. which in these fourteene Articles are not mentioned.

Thirdly, Besides some other things which the *Romanists* account very necessary Articles of their faith, as that of transubstantiation, that of Purgatory, that of the Popes supremacy, which they haue wholly left out, as they haue done also the worshipping of Images, Inuocation of Saints, Prayer for the dead, (and generally all other things almost which wee refuse) shewing thereby, (and so much gratifying vs) that in their own iudgement these things are not necessary for ordinary Christians to beleue to saluation.

Fourthly, and the view of these Articles may confirme any man in the sufficiency of the Protestants Religion, because they stedfastly beleue (excepting that one clause of one of them) all these Articles, which the *Romanists* themselves say are sufficient for saluation. Neither doe the Protestants hold any thing at all that crosseth them.

## S. 4.

But *Ballarmino* touching vpon this point, in answering *Beleti* De verbo  
to *Irenaeus*, and diuers other Fathers that say, The Apostles wrote all that they preached: saith more briefly, *Dei lib. 4. c. 11.*  
There are some things simply necessary for all men to  
saluation, as the knowledge of the Articles of the Apostles Creed, and of the ten Commandements, and of  
some Sacraments: other things are not so necessary,  
that without the manifest knowledge, faith, and pro-  
fession of them a man cannot be saued, if so be that hee  
haue a ready will to receiue and beleue them when  
they shall be lawfully propounded vnto him by the  
Church. And this distinction, (saith he) is gathered  
from hence, that without the knowledge and faith of  
the Mysteries of the first kinde, no man of a ripe Age is  
admitted to Baptisme: but without the knowledge

and Faith (at least *explicit*) of the latter, men were ordinarily admitted, *Acts* 2 after one sermon of Saint Peter wherein he had taught the principall heads of faith in Christ, in one day 3000 men were baptized, who without doubt knew nothing else but those necessary things. And therefore it is added, that after baptism they persevered in the Doctrine of the Apostles, that is, they learned what yet they had not heard of Christian Mysteries &c.

B. Usher, Sermon at War-  
field pag. 32.  
See also his  
booke *De Christianarum eccles.  
successu & statu*  
cap. 1. § 15.

See before,  
cap. 1. sect. 2. sub-  
sect. 1. § 2.

This our Bishop Usher agreeth vnto, alledging the Apostles sermons to that purpose, which treated onely of the first principles of the Doctrine of Christ, vpon the receiuing whereof (as of sufficient doctrine to make them Christians) men were baptized. And this he further confirmeth by the writings of *Irenaeus* and *Tertullian*, and the Creeds receiued by the Church. the Apostles Creed, the Creed of *Athanasius*, The Creed of the Ea't Church, recited and confirmed for the beleeve of the whole Church in the Councells of *Nice* and *Constantinople* and the late Councell of *Trent*. Whereof I haue spoken already.

## § 5.

D. Field of the  
Church booke  
3. chap 4.

Our Doctor *Field*, doth more fully and perfectly describe those things, that so neerely touch the very life and being of Christian Faith and Religion, that euery one is bound particularly and expressly to know and beleene them, vpon paine of eternall damnation.

He reduceth them to sixe principall heades: First, concerning God, whom to know is eternall life: we must beleue and acknowledge the vnity of an infinite, incomprehensible, and eternall essence, full of righteousness, goodnesse, mercy, and truth; The Trinity of persons subsisting in the same essence; the Father, Sonne, and Holy Ghost, coessentiall, coeternall, and coequall: the Father not created, nor begotten, the Sonne

Sonne not created but begotten, the holy Ghost not created nor begotten, but proceeding.

Secondly, we must know and beleue, that God made all things of nothing, that in them he might manifest his wisdom, power, and goodnesse, that he made men and Angels capable of supernaturall blessednesse, consisting in the vision and enjoying of himselfe; that he gaue them abilities to attaine thereunto, and lawes to guide them in the wayes that lead vnto it; that nothing was made euill in the beginning; that all euill entred into the world by the voluntary auersion of men and Angels from God their Creator; that the sinne of Angels was not generall, but that some fell, and other continued in their first estate; that the sinne of those Angels that fell is irremissible, and their fall irrevocable; that these are become deuils and spirits of error, seeking the destruction of the sonnes of men; that by the mispersuasion of these lying spirits, the first man that euer was in the world, fell from God by sinnefull disobedience and apostacy; that the sinne of the first man is deriued to all his posterity, not by imitation onely, but by propagation and descent, subiecting all to curse and malediction; yet not without possibility and hope of mercifull deliuerance.

Thirdly, we must beleue, that for the working of this deliuerance, the Sonne of God assumed the nature of man, into the vnity of his Diuine person; so that he subsisteth in the nature of God, and Man, without all corruption, confusion, or conuersion of one of them into another: that in the nature of man thus assumed, he suffered death but being God could not be holden of it, but rose againe, and triumphantly ascended into heauen: that he satisfied the wrath of his Father, obtained for vs remission of sinnes past, the grace of repentant conuersion, and a new conuersation, ioyned with assured hope, desire, and expectation of eternall happiness.

Fourthly, we must constantly beleue, that God doth call and gather to himselfe out of the manifold confusions of erring, ignorant, and wretched men, whom hee pleaseth, to be partakers of these precious benefits of eternall saluation: the happy number and ioyfull society of whom, we name the Church of God; whether they were before or since the manifestation of Christ the Sonne of God in our flesh. For both had the same faith, hope, and spirit of adoption, whereby they were sealed vnto eternall life; though there be a great difference in the degree, and measure of knowledge, and the excellency of the meanes, which God hath vouchsafed the one, more then the other.

Fifthly, we must know and beleue, that for the publishing of this ioyfull deliuerance, and the communicating of the benefits of the same, the Sonne of God committed to those his followers, whom he chose to be witnesses of all things he did or suffered, not onely the word of Reconciliation, but also the dispensation of sacred and sacramentall assurances of his loue, set meanes of his gracious working: that those first messengers, whom he sent with immediate commission, were infallibly led into all truth, and left vnto posterities that summe of Christian Doctrine, that must for euer be the rule of our faith: that these blessed messengers of so good and happy tidings, departing hence, left the Ministry of Reconciliation to those whom they appointed to succeed them, in the worke so happily began by them.

Lastly, we must know, and be assuredly perswaded, that seeing the renouation of our spirits and mindes is not perfect; and the redemption, of our bodies still remaining corruptible, is not yet; therefore God hath appointed a time, when Christ shall returne againe, raise vp the dead, and giue eternall life to all, that with repentant sorrow, turne from their euill and wicked wayes, while it is yet the accepted time, and day of salua-

saluation; and contrary wayes, cast out into vtter darkenesse, and into the fire that neuer shall be quenched, all those that neglect, & despise so great saluation.

All these things, and these onely, doe directly concerne the matter of eternall saluation: saith Doctor *Field*. These things (saith he) make the rule of faith, whereof a man cannot be ignorant, and bee saued. By these all the holy Fathers, Bishops and Pastors of the Church, measured and made their Sermons, Commentaries, and interpretations of Scripture. This rule is deliuered by *Tertullian*, *Irenaeus*, and other of the Fathers: and with addition of conclusions most easily, clearly, and vnavoydably deduced hence, by *Theodores* in his *Epitome Dogmatum*.

*Tertull. de pra-*  
*scriptionibus ad-*  
*uersus haereticos,*  
*& aduersus*  
*Praxeas.*  
*Irenaeus lib. 1.*  
*cap. 3. See here*  
*before. cap. 1.*  
*sect. 2. sub sect. 1.*  
*S. 2.*

For a second sort of things there are that attend on these first as consequents deduced from them, or some way appertaining to them: such as a man being persuaded of these, will see the necessary consequence and deduction of them from these, if they be propounded vnto him. As that there are two wills in Christ: that there is no saluation, remission of sinnes, or hope of eternall life out of the Church, &c. In such second things clearly deduced from the first principles, if a man erre he can hardly be saued.

A third sort of things there are, which are not so clearly deduced fro those first indubitate principles; as, namely, concerning the place of the Fathers rest before the comming of our Sauour Christ; concerning the locall descending of Christ into the hell of the damned, &c. Of this third sort, a man may be ignorant, and erre in them without danger of damnation, if error be not ioyned with pertinacy.

## S. 6.

The like doctrine doth our Bishop *Vsher* deliuer, in words of analogy to Saint *Pauls* similitude of building; Some build vpon this foundation, gold, silver,

*B. Vsher, Ser-*  
*mon at Wan-*  
*sted. pag. 33.*  
*1 Cor. 3. 12,*



Siluer, pretious Stones, Wood, Hay, Stubble. Some (saith he) proceed from one degree of wholesome knowledge vnto another; increasing their maine stocke, by the addition of those other sacred trutthes that are reuealed in the word of God: and these build vpon the foundation, gold, and siluer, and pretious stones.

Others retaine the pretious foundation, but lay base matter vpon it; wood, hay, stubble, and such other, either vnprofitable or more dangerous stuffe: and others goe so farre, that they ouerthrow the very foundation it selfe. The first of these be wise, the second foolish, the third madde builders. When day of triall commeth, the first mans worke shall abide, and hee himselfe shall receiue a reward; the second shall lose his worke, but not himselfe. The third, shall lose both himselfe and his worke together. And as in buildings there is great difference to bee made betwixt such parts as are more contiguous to the foundation, and such as be remoter off; So the doctrines or conclusions neerely conioyned to the first principles of Religion, and grate vpon the foundation, may more establish or endanger the building, then those that come not neere the foundation; and therefore the nearer they are to the foundation, the more important be the trutthes, and the more perillous be the errours: And againe, the farther they are remoued off, the lesse necessary is the knowledge of such verities, and the swaruing from the truth lesse dangerous.

## S. 7.

Out of all this we may deduce these consequents.

First, to these fundamentall points ( which are absolutely necessary to saluation ) the vinity of faith is to be restrained, and beyond them not to be extended. So that such as hold diuersity of opinions in other points  
of

of lesse moment not crossing these may still be of one faith or Church, and heires of saluation, as long as they hold the true foundation.

Secondly, by this rule the ancient Fathers are cleared to be sound Christians. For though many of them (as is aforesaid) held the millenary error: many held that the soules of iust men shall not see God till the resurrection, many that the very Devils should not be tormented in hell till the Iudgement. Many taught free-will before Grace. Some taught the Omnipresence, and Omniscience of Saints departed.

Cyprian and many more held rebaptization necessary for such as were baptized by Heretickes: Saint Augustine, and the greatest part of the Church for six hundred yeeres, held a necessity of the Eucharist to Infants: and in many other things they differed one from another and from the Church in the aftertimes: Yet because they all entirely and stedfastly held all the necessary fundamentall principles which these errors did not infringe, neither held they these errors obstinately or incorrigibly, but onely for want of better information: they were certainly of the same Church and Religion whereof we are, and whereof all are that hold the same principles vnweakned by any other.

See D. Field, Church, book. 3. chap. 5. § All these.

Thirdly the like is to be said of the *Waldenses*, though many of those smaller errors were true, which (as I haue shewed before) were tallly imputed vnto them.

Fourthly, the same may be said also of our Fathers that liued in the Communion of the Church of Rome, before *Luthers* time, and before the Councell of Trent. Their holding and professing these necessary fundamentall points as I haue shewed before, \* was sufficient to make them true Christians, if in life and death they shewed the power and vertue thereof: and maintained not obstinately any grosse points that infringed the foundation.

\* See before chap. 1. sect. 4. per tot.

Fifthly, the same may be also said of all the Churches

B. J. Shers serm.  
at Waukegan.  
p. 43-

B. Ver. ib.  
D. Field. church.  
book. 3. chap. 5.

in the world, where the ancient foundations are retained, The *Greeke, Armenian, Ethiopian, Russian, &c.* For if we should take a generall view of them all, putting by the points wherein they differ one from another, and gathering into one body the rest of the Articles wherein they all did generally agree: wee should finde, that in those propositions which without all controuersie are vniuersally receiued in the whole Christian world, so much truth is contained, as being ioyned with holy obedience, may be sufficient to bring a man to euerlasting saluation. This is Bishop *Vshers* opinion, and Doctor *Fields* of these Churches.

## Section. 3.

§. 1. Objection. If holding the foundation will serve, then we may safely obtain salvation in the Church of Rome.

§. 2. Answer. The Church of Rome holds many things which by consequent destroys the Foundation, by master Hookers Judgement.

9. 3. **Objection.** *This crosseth what was said before: That many before Luthers time might be saved in the Roman Church.* **Ans.** *no, for they lived in those errors of ignorance, was obstinacy; and not knowing any dangerous consequence of them.*

5. 4. Such men, by particular repentance of finnes knowne, and generall repentance of unknowne; might by Gods mercy be saved.

6. 5. Observations hereof.

S. 6. Other learned Protestants joine in opinion with  
master Hooker.

S. I.

*Antiquus.* If this be so then (to omit other Churches) I see no reason, but wee may well and safely continue in the *Roman Church*, and therein receive saluation: because (as you haue said, and it appeares by *Azorius* and all the schoole-divines) that Church holdes the Foundation, which is (by your owne confession) sufficient

ficient to saluation: though she hath added many other things, not necessary absolutely to saluation, yet profitable for the fuller seruice of God, beauty of the Church, and pious life.

## §. 2.

*Antiquissimus.* If shee added none but such things, wee should account them not onely tollerable, but commendable. But wee charge her with addition of such doctrines and practises, as being obstinately pursued, spoile and ouerthrow the Foundation which shee professeth to hold.

Whereof heare one man, Mr. *Richard Hooker*, a man of great account for learning, Iudgement, and moderation, who vsed very carefully to waigh in the ballance of impartiall discretion all the words, sentences and phrases, which he wrote; and whose workes haue been already fixetimes printed without any alteration: Hee grants that the Church of *Rome* holds the foundation in profession, but ouerthrowes it by the consequence of many opinions and practises now generally retained in it. As the *Galatians* held the foundation (to wit, saluation by Iesus Christ) and yet withall held a necessity of ioyning circumcision with Christ; which doctrine by consequence destroyed the very foundation, for so Saint *Paul* wrote vnto them, *Gal. 5, 2, 4.* If they were circumcised, Christ profited them nothing, he became of none effect vnto them, they were fallen from grace.

*Hookers Discourse of Iustification.*  
§ 17.

In like manner (saith he) The Church of *Rome*, professing to hold the foundation offaith, yet by ioyning other things with Christ, and by teaching many things pernicious in Christian faith, doth by consequence plainly ouerthrow the foundation of faith.

Plainely (saith his Margen) in all mens sight whose eyes God hath enlightened to behold his truth, for they which are in error are in darkenesse, and see not that which in light is plaine.

*ibid.* 5. 11.

See also *ibid.*  
5. 11.

One of their pernicious errors, he toucheth there in the Margen saying, They hold the same with *Nestorius*, fully the same with *Eutiches*, about the proprieties of Christs Nature. More he mentioneth else where in the text, calling them such Impieties as by their law, they haue established, and wherevnto all that are among them, either doe indeed assent, or else are by powerfull means forced, in shew and appearance, to subiect themselves. For example: In the Church of *Rome* is maintained, that the same credit and reuerence that we giue to the Scriptures of God, ought also to be giuen to vnwritten verities; that the Pope is supreme head minister all ouer the vniuersall Church militant, That the bread in the Eucharist is Transubstantiated into Christ; That it is to be adored and to be offered vnto God, as a sacrifice propitiatory for quicke and dead; That Images are to be worshipped; Saints to be called vpon as Intercessors, and such like.

§. 3.

*Amiquus*. How agrees this with that you said before, that the Church of *Rome* (excepting the Papacy therein) continued to be the Church of God till *Luthers* time? for euen those (whom you call the Church of God) liued and dyed in the profession of these errors which now you say destroy the foundation of the Church of God.

*Antiquissimus* Vnderstand vs right; They that hold these and such like errors for worldly respects, knowing them to be heresies, and make semblance of allowing that which in heart and iudgement they condemn: as also they that heretically maintained them, by holding them obstinately after wholesome admonition: Mr. *Hooker* makes no doubt, but their condemnation without an actual repentance, is inevitable. And this is confirmed by Saint *Cyprians* famous sentence by me cited before; and by Saint *Paul*, saying, A man that is an hereticke, after the first and second admonition reiect;

*Cyprian* cited  
before, cap. 1.  
Sect. 4 § 3.  
Tit. 3. 10. 11.  
see also *ibid.* 3. 2.  
Gal. 3. 10, 12.  
& 1. 7. 8, 9.



relict: knowing that he that is such is subuerted, and sinneth being condemned of himselfe.

But many liued in these errors in the Church of Rome, not knowing them to be errors or heresies; nor euer vnderstanding that the consequent thereof destroyed the Foundation of Faith. They following the conduct of their guides, and obseruing exactly what was prescribed them, thought they did God good seruice, when indeed they did dishonour him. They did but erroneously practise what their guides heretically taught. And though the pit bee ordinarily the end both of the guide and of the guided in blindness, yet Gods mercy might saue them that sinned onely of erroneous piety, and were merely deceiued by thinking too well, and trusting too much their hereticall teachers: not being in the rank of them who receiued not the loue of the truth to beleene it, and had pleasure in vnrighteousnesse, and so were worthy to be giuen ouer to strong delusions and damnation: 2 *thes.* 2. 10, 11, 12.

This is confirmed likewise by the former sentence of Saint *Cyprian*; and by the iudgement of Saint *Augustine*, formerly alleadged; and by Saint *Pauls* imbracing the *Corinthians* and *Galatians*, as Churches of Christ, notwithstanding the errors which they held, being of mere ignorance and seduced by false Teachers. For the false teachers of circumcision, or the froward, stiff-necked, and obdurate defenders thereof, after wholesome admonition, Saint *Paul* calleth dogges (*Phil.* 3. 2) and wisheth them cut off, (*Gal.* 5. 12.) and pronounceth them accursed (*Gal.* 1. 8.) But them that held the same error, of ignorance, not knowing the dangerous consequence of it, and retained a mind docible and desirous to be instructed in the truth: and to follow it, Them Saint *Paul* pittieeth, to them he writeth as to the Church of Christ (*Gal.* 1. 2.) them with fatherly tendernesse, he admonisheth, instructeth, and imbraceth as his children,

And

*Hooker ibid.*  
§ 12.

*Ibid.* § 13.

*Cyprian* cited  
before, cap. 1.  
sect 4. § 3.  
*Augustine* cited  
before cap. 1.  
sect 4. in the V.  
Reason.  
1 *Cor.* 1. 2. &  
15. 14 *Gal.* 1. 2.  
§ 3, 2, 4, 10.  
*Hook.* ib. § 36.

## §. 4.

And although many of our Fathers in the Church of Rome, dyed in their errors, not knowing them to be errors, and therefore may be thought neuer to haue repented of them: yet the same may be said of the *Corinthians* and *Galatians*, that many of them dyed before *S. Paul* either heard of their seducing, or had time to reduce them, but of their & the liuing also, in the very beginning of his Epistles (before he deliuered his instructions) he spake comfortably, and saluted the as the Churches and Saints of God. And Mr. *Hooker* giues a reason, why they that hold the foundation of Christian Religion, cannot be said to dye without some kind of Repentance, euen for vnknown sinnes. The least sinne in deed, word, or thought, is to be accounted deadly without repentance, and Gods mercy. Yet many sins escape vs without knowledge of them, & many which we obserue not to be sinnes: and without actuall and particular knowledge, or obseruation of them, there can be no actuall or particular repentance of them: yet for as much as all that hold the foundation of religion inuolable in their harts, haue a general hatred of all sin, though for actuall knowne sinnes an actuall and particular repentance is required, yet for secret and vnknown sinns (as common ouersights, errors, and such as we either know not, or know them not to be sins) a generall hatred, and a generall repentance of all, obtaines the mercy of God, through the mediation of *Iesus Christ*.

*Dauid* repented actuall, particularly, and pvnctuall for his knowne particular sinnes: but of others he saith in generall, who can vnderstand his errors? or know how oft he offendeth? *Lord, cleanse thou me from my secret faults.*

Many ancient Fathers erroneously held free will, and yet were not accounted heretickes, because it was of mere ignorance, whereof they were neuer conuicted, neither

*Hooker ibid.*  
§ 18. & 20.

See *Archb. Abbot*,  
ag. *Hil. ree-*  
*son* § 28.

*Psal.* 51. title.  
*Psal.* 19. 12.

See heere  
*chap.* 3. § 113.

neither was there any full sufficient setting of the truth of that point in the Church before their times, nor the euill consequence thereof discerned. And heresie is the obstinate maintaining of such errors, after the truth is plainly taught, sufficient to conuict them.

The like may be said of the Millenary error, and many other which diuers of the ancient Fathers held, as afore is mentioned. *See bibl.*

## §. 5.

Here you may obserue,

First, the Church of *Rome* is charged with errors by *Hosk. bibl.* consequence whereof the very foundation of faith is § 17. plainly ouerthrowen, and the force of the blood of Iesus Christ extinguished.

Secondly, the wilfull and obstinate maintainers thereof, after wholesome admonition, are guilty of vnauoydable condemnation, without actuall repentance.

Thirdly, our Fathers that liued in those errors, and held them onely vpon ignorance, as they were taught, not thinking they did amisse, and neuer vnderstanding the dangerous consequence of them; might, by their generall hatred and repentance of all sinne, though vknowne, be saued through Gods mercy: and by holding the foundation, and nothing in their knowledge and intent contrary therevnto, were to bee accounted members of the true Church of God. *D. White way. pag. 448. Many church. sap. 9. end.*

Fourthly, this ignorance in these times cannot giue any colour of excuse, since by reason of *Luthers* opposition, these things haue bene better discussed, the errors discovered, and the dangerous consequence of them sufficiently published to the world, not onely by the Diuines of other Countries, but even by our owne *English*; So that after so large a publication thereof we may say as Saint Paul, *2 Cor. 4. 3. If our Gospel be hid, it is hid to them that are lost.* In whom the God

2 Theſſ. 2. 10,  
11, 12.

God of this world hath blinded the mindes of them which beleene not, lest the light of the glorious Goſpell of Chriſt, who is the Image of God, should shine vnto vnto them. And 2 Theſſ. 2. 10. *In them that perſh, be- cause they receined not the loue of the truth, that they might be ſaued: for which cauſe God ſendeth them ſtrong de- luſion, that they ſhould beleene a lie; that they might all be damned, who beleene not the truth, but had plea- ſure in vnrightheouſneſſe.*

S. 6.

*Antiquus.* You bring forth but one man, and make him great with praifes, as if with his great perſon and big words, like *Goliath*, he were ſufficient to ſcarre and and fright the whole army of God.

*Antiquiſſimus.* No, Sir, I bring him forth as hum- ble *Dauid* againſt your *Goliath* of *Rome*: and I will, (if you require it) adioyne vnto him many other Wor- thies (like *Dauids*) able to quell all your Giants, not with bigge words, but with ſound blowes.

D. Field. ap-  
pendix to the  
ſitt booke  
pag. vlt.

Secendly, Our worthy Doctōr *Field* in his whole ſiue bookes of the Church euery where ſheweth your corruptions and refuteth them. But for the preſent read onely the laſt page of his whole worke, where hee layeth to the charge of the preſent Church of *Rome*, a number of erroneous points, wherein men liuing and dying, can neuer be ſaued, and wherein that Church ſheweth her ſelfe to be the Synagogue of Sathan, the fa- ction of Antichriſt, and that *Babylon*, out of which we muſt flie, vnleſſe we will be partakers of her plagues.

Thirdly, our worthy Biſhop *Downam*, in his bookes *De Antichriſto*, ſheweth the ſame. His whole third booke ſetteth out the oppoſition of the Pope to Chriſt, eſpecially the ſixt and ſeuenth Chapters containe a Ca- talogue of the errors and heresies of the preſent *Roman* Church: and the eight Chapter ſheweth her oppoſiti- on againſt the offices and benefits of Chriſt, euery where

where alledging your owne authors for confirmation of that the faith.

Fourthly, The like doth *D. Gabriell Powell* in his two bookes, *De Antichristo, & De Ecclesia Antichristi.*

If I should but reckon vp the names onely of Protestants which write of these points *Punctually* (as these aboue named) or otherwise other largely or briefly, either purposely or occasionally and *obiter*, by the way,) I should be needlesly tedious.

Fifthly, I will therefore conclude with one in stead of all, to wit Mr. *Perkins*. In his Lectures vpon *Iude* *verse. 19* he saith. we may not separte from the (visible particular) Church, 1 for the corrupt manners of Men (except from the priuate society of notorious offenders onely in priuate conuersation. *1. cor. 5. 11*) but onely for errors in doctrine: 2 and not for all errors, but onely for errors great and waighty (for smaller errors cut not of saluation, and therefore must not cause a seperation. *1. cor. 3. 15*) and 3 for those waighty errors euen in the substance of doctrine, or in the Foundation, if they be held onely of frailty, we may not separte: but if they be held and maintained with obstinacy, then with good conscience we may, and must separte from the maintainers of them. *1. tim. 6. 3, 4, 5. Acts 19. 9. 2 Chron. 11. 4, 16, 17.*

*M. Perkins* vp.  
on the Epistle  
of *S. Iude* pag.  
261.

*Antiquus*. I like well of Mr. *Perkins* Iudgement, that we may not make seperation for any other cause but onely for great and waighty errors against the foundation of Religion, and for those onely when they are held with obstinacy. But where doth he charge the Church of *Rome* with any such?

*Antiquissimus*. Euen in the same Exposition of that Epistle of Saint *Iude* *verse. 3* where he speaketh of the points of *Common Saluation* from pag. 37 to pag. 97. There he describeth 21 grounds of Faith, and 11 groundes of Gods service and good life: which the Church of *Rome* (as there he sheweth) doth very much infringe



infringe, and in many things overthrow, by the points of doctrine and practise, which it maintaineth. Recd and waigh them aduisedly.

Section. 4.

- § 1. There is a necessity, or great profit of Preaching euen to them that are well grounded in all necessary Principles.
- § 2. As Israel needed all helpes after the giuing of the Law: and all were too little.
- § 3. The profits of Preaching in generall.
- § 4. Some particulars, for continuall spirituall food, cordial medicine and comfort, memory, armour, &c.
- § 5. The continuall need thereof was found in all Churches, planted euen by the Apostles, and in their times.

§. 1.

*Antiquus.* I will reade them at my better leasure. But now by the way, by your allowing these principall grounds of Religion, to be sufficient for all men to saluation. You seeme to cut off all necessity of so much preaching, as is vsed amongst you. For what needes so much preaching and hearing, when men are already instructed in all points necessary to saluation;

*Antiquissimus.* Preaching is still necessary, because faith and regeneration must continually receiue increase. As S. Peter exhorteth in the last words of his latter Epistle, *Grow in grace, and in knowledge, &c.* If knowledge and grace were so perfect in all beleeuers at the first instant, that no reliques of blindness or corruptions remayned in their vnderstanding, will, and affection: no temptation, auocations, suffocations and seductions in the world to withdraw them; your speech were to some purpose. But since these things are so common in this world, and so powerfull; it is most necessary to vse of all those meanes which God hath prescribed, especially the continuall vse of the publike

Ministry

2 Pet. 3. 18.

1 Cor. 13. 9, 12.

rom. 7. 23 gal.

5. 17. eph. 6.

11. 12, 13, &c.

Ministry, which by the inward working of the Holy Ghost, reneweth, raiseth, and bloweth vp (as Bellows doe the fire) our faith and loue, which else would soone waxe cold, die out, and be extinguished. But by these means (whatsoever become of the outward Man) the Inward man is renewed day by day.

§. 2.

When the *Israelites* were already taught the grounds of Religion, in the ten Commandments, *Exod. 20.* Yet the Lord thought it necessary to adde Interpretations, and fuller explications, thereof, and many ceremonies for their better training and exercise in those grounds, and for the better keeping of them from the Idolatry of the *Gentiles*. He thought it also necessary to giue them a *Deuteronomie* or Repetition of the Law, after it had beene fully deliuered; Beside the extraordinary testimonies of his continuall presence with them, by the pillar of fire by night and the cloud by day; by *Manna* from heauen, Quails from the Sea, water from the Rock, strange victories, deliuerances, signes & wonders, blessings and punishments: all which were Sermons vnto them of Gods power and loue to keepe them in his obedience and seruice. And in the land of *Canaan*, (where they were settled) they had continuall reading and interpreting of the Law euery Sabbath day; continuall vse of the Sacraments, Circumcision and the Passouer, and of all sacrifices and ceremonies to keepe them in memory of the Covenant, to stirre them vp and exercise them to obedience, comfort, faith, and hope in the Promised *Messias*, the saluation and glory of the world. And yet all these were too little to keepe them in the true seruice of God, or from falling away to the Idolatry of the Nations. For all this many fell to Idolatry, Adultery, tempting of God, murmuring and other sinnes, so that multitudes of them were one way or other destroyed. And all these things happened vnto them for our examples.

1 Cor. 10.

Deut. 1. 3. & c.

Exod. 13. 21.

& 16. 13, 14.

& 17. 5.

Acts 15. 21.

See 1 Cor. 10.  
the 11. first  
verses.

v

There.

Col. 3. 16.  
 Heb. 10. 25.  
 Heb. 3. 12, 13.  
 Psal. 1. 1.  
 Deut. 6. 6, 7,  
 8, 9.  
 Heb. 6. 1.  
 Eph. 4. 11, 12,  
 13, 14.  
 1 Pet. 1. 5-10.

Therefore we also haue need not only of the grounds well layed; but of continuall explications, and applications thereof, excitations of our affections, exhortations to obedience, renouations of our memories, armour against temptations of seductions, or prophane-nesse, comforts against all afflictions, food against all faintings, and phisicke against all the maladies of the soule: All which the continuall vse of the Preaching of the word Ministreth vnto vs. And therefore wee are euery where exhorted that the word of God may dwell plentifully among vs, that wee forsake not the assemblies, that we exhort and stirre vp one another, that wee meditate vpon the law of God day and night; that we grow vp to perfection, to a full measure of knowledge and holines; that wee be not as children tossed to and fro, and caried about with euery wind of doctrine, by the sleights of men, and cunning craftines; that by adding to Faith, vertue, and to vertue, knowledge; (by continuall adding farther degrees to our first graces) wee make our calling and election sure, and put our selues out of danger of falling away.

Some things are absolutely necessary *Necessitate finis*, to attaine the end (as are these Fundamentall doctrines) other things are also necessary, but *Necessitate medijs*, as profitable meanes to be vsed for that end: such are the removing of all hindrances, and the vying of all furtherances: wherein the Preaching of the word of God is a principall Instrument.

Luke 8. 11.  
 1 Pet. 2. 3.  
 Heb. 5. 12, 13,  
 14.

1 Gods word is not onely seed (to be once sowed) but food (to be often Ministred) milke for babes, and strong meat for men grown. As our bodies by corporall food, must grow, increase, and be strengthened.

3 Not onely food, but wine, or medicine to comfort the fainting heart in all afflictions, in life or death. The helpeuers did eate their meat with gladnesse and singlenesse of heart. And receiuing letters from the Apostles, reioyced for their consolation.

3 And for renewing of weake memories: St. Peter saith, he would not be negligent to put them alwayes in remembrance, though they knew the things before, and were established in the present truth. The like saith Saint Paul to the Romans, Philippians, Thessalonians. Vpon which last place Saint Chrysostome Commenting saith thus much in effect, that we had need often to review, and renew the seed we haue sowne, couer it well from the Fowles of the ayre, hedge and fence it from the beasts of the field, weed and water it, that it may grow, &c.

4 For preserving the doctrine of saluation, pure and sound from corruption, which may come into the Church by wicked teachers, and witlesse hearers.

Some may teach other doctrine, and turne aside to vaine jangling yea to loose faith and a good conscience, to depart from the faith, and giue heed to seducing spirits, and doctrines of Devils. Some creepe into houses and lead captiue silly women laden with sinnes, led away with diuers lusts: euer learning and neuer able to come to the knowledge of the truth: men of corrupt mindes, reprobate concerning the faith.

And of witlesse hearers Saint Paul saith also, The time will come, when men will not endure to heare sound doctrine: but after their owne lusts they will heape to themselves Teachers, hauing itching cares: and will turne away their cares from the truth, and will be turned vnto Fables.

To prevent which mischiefe, Saint Paul (for an especiall remedy) severely chargeth Timothy to preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine. And

See plal. 119.  
49. 10, 11.  
2 Cor. 3. 4, 5.  
Acts 2. 46 & 3.  
15. 31.

1 Pet. 1. 12,  
13.  
Rom. 15. 14,  
15.  
Phil. 3. 1.  
2. Thess. 2. 5.

1 Tim. 1. 3, 6,  
19. & 4. 1.  
2 Tim. 3. 6, 7, 8.

2 Tim. 4. 3, 4.

2 Tim. 4. 1, 2.

1 Tim. 4. 23.

giues him especiall warning, To hould fast (the foundation) the forme of sound words, which Saint Paul had taught him, in Faith and love, which is in Christ Iesus.

S. 5.

Acts 28. 30, 31

Rom. 1. 7, 8.

Rom. 5. 14.

These warnings which Saint Paul gaue to Timothy, we shall finde needefull in all Churches, euen in those of the new Testament, where the foundation was substantially layed by the Apostles themselves. Saint Paul had planted a glorious Church at Rome, continuing there two yeares together in his owne hired house, receiuing all comers, and preaching the kingdom of God, no man forbidding him. He called them in his Epistle Beloued of God, Saints and saith their Faith was spoken of throughout the whole world: and that they were full of good works, filled with all knowledge, able also to admonish one another. And yet Saint Paul was faine to admonish the same Romans, to marke them which caused diuisions and offences, contrary to the Doctrine which they had heard and learned, and to auoid them. For such serue not our Lord Iesus, but their owne belly, and by good words and fayre speeches deceiue the hearts of the simple.

Rom. 16. 17, 18

Acts 18. 27.

1 Cor. 5. 1.

1 Cor. 5. 14, 19.

The same Saint Paul had planted a famous Church at Corinth continuing there a yeare and an halfe: so famous, that he said of it (1 Cor. 1. 5) I thanke God, that in euery thing ye are enriched by God in all grace and knowledge, &c. But that Church of Corinth, which Paul had planted, Apollo watered, and God so encreased, The Diuell and wicked men corrupted both in life, to suffer such wickednesse as was not so much as named among the Gentils: and in doctrine to embrace such points as made the Apostles preaching vaine, and their faith vaine: Yea and made Christians of all men most miserable. Whch Saint Paul was faine laboriously to reforme by writing two large Epistles vnto them.

The



The *Galatians* erred so dangerously about the doctrine of Iustification, that Saint *Paul* told them if they reformed it not, they were fallen from grace, and Christ profited them nothing. Gal. 5. 2, 4.

The *Philippians* had among them dogs, cuill workers, enemies to the crosse of Christ, whose God was their belly, whose glory was in their shame, whose end was damnation: Of whome Saint *Paul* tels them weeping. Phil. 3. 2, 18, 19.

Saint *Paul* praised the *Colossians*. Col. 1. 3, 4, 6. yet he found it necessary to warne them of the danger of vaine philosophy, traditions, worshipping of Angels, and other fruitlesse obseruations after the commandements and doctrines of men. Col. 2. 8, 16, 21.

He praised the *Thessalonians* also: Yet he found it fit to send *Timothy* to strengthen and comfort them, least the tempter should by some meanes tempt them, and frustrate his labour. And by two Epistles he stirres them vp to continuance and stedfastnesse in the truth, and giues them many good precepts of life. As he doth also in all his other Epistles to other Churches. 1 Thes. 1. 2, 3, &c. & 2. 13, 14. 2 Thes. 2. 2, 3.

The seuen Churches of *Asia* had their imperfections, their dangers, and their need of helpes against them. *Ephesus* fell from her first loue. *Smyrna* dwelt by the Synagoge of Sathan; Reu. 2. 4, 5. verse 7.

*Pergamus* by *Satans* seat, in danger of *Balaams* stumbling blocks, and the *Nicolaitans* hatefull Doctrine. verse 13.

*Thyatira* tempted by *Iezabels* fornication and Idols. verse 10.

*Sardis* had a name to liue, and was dead. Reu. 3. 1.

*Philadelpia* had but little strength. verse 8.

*Laodicea* was neither hot nor colde: thought all well, and knew not she was wretched, miserable, poore, blinde and naked. verse 15.

These Churches, to which (it may be presumed) all other may, in some sort more or lesse, be resembled and ranked; had the foundation well layed in them: but yet

yet they stood in need of continual renewed instructions, excitations, exhortations, consolations, armour against temptations, physicke against diseases, and food against faintings: and consequently, of the Word of God (which is all these) to dwell plentifully among them, and duely and daily to be ministred vnto them.

2 Thes. 2. 10,  
11, 12.

I verely thinke, the want of frequenting our Sermons, is the cause that so many fall away to the *Romish*. It is the policy of your seducers, to keepe them by all means from hearing and knowing the truth. Otherwise they could neuer be so blinded, to beleue lies, to take Nouelty for Antiquity, Idolatry for Gods worship, treasons and massacres for holy acts: to take pleasure in vnrighteousnesse, and be carried away with such other strong delusions and withall deceiuablenesse of vnrighteousnesse to their owne perdition: and not rather receiue the loue of the truth that they might be saued.

Psal. 58. 4, 5.

Heb. 4. 12. &  
2 Cor. 10. 4, 5.

These deafe Adders might be charmed, if they did not willfully stop their eares against the voice of the Charmer, charme he neuer so wisely. For the word of God is quick and powerfull, and sharper then any two-edged sword, piercing euen to the diuiding asunder of the soule and the spirit, and of the ioints and marow, and is a discerner of the thoughts and intents of the heart.

The fruit whereof you may see, where it is plentifull and graccously preached, obseruing how religious, deuout, iust, and truly honest, the people become; how temperate, sober, charitable vpright dealing and blessed people, abhorring all sinne, desirous and diligent to practise all good duties that tend to the honor of God, and the good of men.

2 Cor. 14. 24,  
25.

I doe not thinke, but if your backsliders would carefully heare many of our Preachers, they would be (as *Saint Paul* saith) conuincd of all, and iudged of all: & the very secrets of their hearts made manifest, and so falling

falling downe on their faces, would worship God, and report, that God is in the Preachers of a truth

*Amicus.* Oh Sir, so we thinke of our Priests; wee reuerence them as Gods Angels, we heare them as sent from God, as God himselfe; or as men sent and endued with power from God, to teach vs the true way to heauen; to absolue vs from our finnes, to offer vp the reall sacrifice of Christs body and blood for vs, and to giue vs the true naturall body of Christ himselfe into our mootheres to our eternall saluation. Which priuiledges your titulary Ministers haue not; They are no Priests, they are meere secular men, without any power and authority from God to doe any of these things. And therefore we haue no reason to heare them: or to reuerence them otherwise then we doe other ordinary men, for their personall honesty or ciuility, not for their offices. You haue therefore offered mee iust occasion to proceed and vrge this thing, as

( \* \* \* )



CHAP. 5.

Of the succession of the Protestants Bishops and Ministers from the Apostles.

Section 1. *The necessity thereof, urged, without which there can be no such Church.*

2. *This succession is clamorously denied to Protestants.*
3. *But manifestly proved, and the slanders confuted.*
4. *Particularly in Cranmer, our first Archbishop.*
5. *In other Bishops of King Henry 8 his time.*
6. *And of Edward 6. and of Queene Maries time.*
7. *And of Queene Elizabeths time.*
8. *The false reports hereof doe alienate many from the Reformed Religion.*
9. *A prooffe of the Insufficient ordination of Ministers in forraigne Reformed Churches.*
- 10 *Which is further confirmed by the Doctrine and practise of the Romish.*

Section 1.

*Antiquus.*



Nother principall argument, to prove that you Protestants haue no Church at all: because you haue no Priests (or true Ministers) sent and authorized by the Lord. In vrging whereof, giue me leaue somewhat to enlarge my selfe.

*Antiquissimus.* Say what you will. I hope to giue you a sufficient and satisfactory answer.

1.

*Antiquus.* First, there can be no Church without true Ministers to teach the holy Doctrine, to performe the holy seruice of God, and to minister the Sacraments vnto Gods people, and bring them to saluation. And therefore when our Saniour ascended into heauen, he gaue

gaue all necessary gifts vnto men, making Apostles, Prophets, Euangelists, Pastors, Teachers, for the worke of the Ministry, gathering and perfecting of the Saints, and edifying of the Church, to continue (by succession) to the end of the world <sup>b</sup>. That all might be kept from <sup>b</sup> *Job. verse 13.* error, and vnited in the Truth.

These are the Lords Ambassadors <sup>c</sup>, planters, wa- <sup>c</sup> *1 Cor. 5. 18,* terers, husbandmen, builders, yea, co-adjutors, and <sup>c</sup> *19, 20.* workers-together-with God <sup>d</sup>.

Secondly, therefore these Ministers must be furnished by the Lord with two things: 1 With authority to meddle with this holy seruice: 2 with power effectually to performe those ancient acts of gracious efficacy belonging to their office (as teaching of true sa- uing doctrine, forgiving of sinnes, and administering the admirable holy Sacraments) which no man of any other ranke can doe, and which they onely can doe who are sent of God, and furnished with his authority and power, and with whom God effectually worketh. To which end, the Sacrament of Order, given to Priests by the hands of Gods officers, imprints a Character in the Receiuer, <sup>e</sup> that wherefoeuer it is, God is present, <sup>e</sup> *ex* <sup>e</sup> *Bellar. de sacrā. in genere lib. 2. cap. 9. § propo- sitione sexta & § proprietia in* *passo*, and concurreth to the producing of supernaturall effects, which he doth not, where his Character is wanting. Therefore when Christ sent his Apostles with this Commission, *As my Father sent mee, even so send I you* <sup>f</sup>: He breathed on them and said, *Receive yee the Holy Ghost, whose sinnes soeuer yee remit, they are remitted vnto them: and whose sinnes yee retaine, they are retained.* Where he gaue them both Commission and power to performe it. And in the end of Saint *Matthews* Gospel <sup>g</sup>, first mentioning his vnbounded power both in heauen and earth: he sends his Apostles to teach, and bring the world into his subiection: adding, that he would be with them to the end of the world, to wit, with their persons while they liue, and with their successors while the world lasteth, with his power and effectually.

<sup>d</sup> *1 Cor 3. 6, 9*  
2.

<sup>e</sup> *By Cou-  
nant or pro-  
mise.*  
<sup>f</sup> *Ioh. 20. 21,*  
<sup>g</sup> *Matth. 28,*  
*18, 19, 20.*



<sup>b</sup> Heb. 5. 4.

effectuall working with them. So that Christ must send, and he must furnish with gifts and power. And no man taketh to himselfe this office or honour, but he that is called of God as was *Aaron* <sup>b</sup>.

Thirdly then, As the Father sent the Sonne, and the Sonne his Apostles <sup>i</sup>: so the Apostles <sup>k</sup> afterwards chose and ordained other Bishops, and gaue them the like power to ordaine others both Bishops and inferiour Priests and Deacons, as *Timothy* at *Epheſus*, *Titus* in *Crete* <sup>l</sup>. By this meanes all true Bishops and Priests haue their succession and ordination from hand to hand from the very Apostles. And none are to be accounted true Bishops, that were not ordained by the imposition of hands of former true Bishops, and they by other former, and so upwards ascending to the very Apostles, & to Christ Iesus, from whom they must deriue their authority and power for all workes of the Ministry. Therefore Saint *Ierom* saith <sup>m</sup>, It can bee no Church that hath no Ministry. And Saint *Cyprian*, that the Church is nothing else but a People vnited to the Bishop. And *Tertullian* further, <sup>n</sup> Let Heretickes shew the originall of their Churches, and runne ouer the order of their Bishops, comming downe by succession from the beginning, so that their first Bishop had some Apostle or Apostolicke man for his author and Predecessor.

For thus the Church of the *Romans* reckons *Clement*, ordained by Saint *Peter*. And Saint *Cyprian* saith <sup>p</sup> *Nonianus* is not in the Church, neither can be accounted a Bishop, who contemning the Apostolicke tradition, succeedeth no man, but is ordained of himselfe. The like haue many other Fathers alleadged by *Beellarmino* <sup>q</sup>. And by the Canons of the Apostles, and many ancient Councils. A Bishop must receiue his Consecration by three Bishops at the least, which were formerly consecrated in like manner. And all inferiour Ministers must receiue orders of such a Bishop, or else  
They

3

<sup>i</sup> Ion 20. 21.  
<sup>k</sup> *Beellar. De notatione ecclesie lib. 4. cap. 8.*

<sup>l</sup> As appeareth by the Epistles to *Tim* & *Tit*.  
<sup>m</sup> *Hieronym. contra Iulianum Ecclesia non est quae non habet sacerdotem.*

<sup>n</sup> *Cyprian. Plabs Episcopo adunata. lib. 4. ep. 10. citat. à Possidino. bibl. select. lib. 6. cap. 31. ad interrog. 4. & D. Field. Church. lib. 3. cap. 39.*

<sup>o</sup> *Tertull. lib. De praescript. Beellar. quo supra.*  
<sup>p</sup> *Cyprian. lib. 1. ep. 4. ad Magnum.*  
<sup>q</sup> *Beellar. quo supra.*

<sup>r</sup> So *Beellarmino* sheweth. *140 citato. & D. Field. lib. 3. cap. 39. & lib. 5 cap. 36.*

they are not Canonickall, Lawfull, nor to be received. They that come in other wayes then by this doore, are theevs and robbers.<sup>f</sup> *John 10. 8. 9. 10.*

All this (describing, and prouing the nature, succession and ordination of true Bishops and inferiour Ministers) is the first proposition, or major of my Argument.

Then comes my Assumption, or minor proposition, thus: But the Protestant Ministers are not such: (namely, their Bishops were not consecrated: by three Bishops, so formerly consecrated as abovesaid: neither did their inferiour Ministers receiue their orders from true Bishops.)

The conclusion will necessarily follow: Ergo the Protestant Ministers are no true Ministers of the true Church. And consequently they haue no true Church among them. An argument inuincible, vniuersall, and answerable.

Sect. 2.

*Antiquissimus.* Good Sir, triumph not before the victory: let not him that putteth on his harness, boast himselfe: as hee that putteth it off. It is your mens fashion first to confirme that with glorious words and arguments, which we sticke not at (as you haue done your Major) to make the world beleeue (it seemes) that we denyed all that which you so busily and so brauely proue, and so to make vs odious. And your other fashion is as ill, to leaue the maine matter in controuersie, vtterly vnproued (as here your Minor); thinking to carry it away without facing, and great words. This is a charming and bewitching of the credulous world without all truth and honesty; As I shall make it plainly appeare.

For why else doe your Rabbins so generally declaime against vs and neuer proue it? Your <sup>1</sup> *Briflow*, <sup>2</sup> *Harding*, <sup>3</sup> *Sanders*, <sup>4</sup> *Howles*, <sup>5</sup> *Allen*, with his *Rhemists*, <sup>6</sup> *Stapleton*, <sup>7</sup> *Kellison*, <sup>8</sup> *William Rainolds*, <sup>9</sup> The number of Catholicke Priests, <sup>10</sup> *Bellarmino*, <sup>11</sup> *Posnanienfes*, <sup>12</sup> *Valen*.

<sup>1</sup> King 20. 11

<sup>2</sup> *Briflow*, 210-

<sup>3</sup> *Harding*, 21.

<sup>4</sup> *Harding*, 21.

<sup>5</sup> *Harding*, 21.

<sup>6</sup> *Harding*, 21.

<sup>7</sup> *Harding*, 21.

<sup>8</sup> *Harding*, 21.

<sup>9</sup> *Harding*, 21.

<sup>10</sup> *Harding*, 21.

<sup>11</sup> *Harding*, 21.

<sup>12</sup> *Harding*, 21.

<sup>13</sup> *Harding*, 21.

<sup>14</sup> *Harding*, 21.

<sup>15</sup> *Harding*, 21.

<sup>16</sup> *Harding*, 21.

<sup>17</sup> *Harding*, 21.

<sup>18</sup> *Harding*, 21.

<sup>19</sup> *Harding*, 21.

<sup>20</sup> *Harding*, 21.

<sup>21</sup> *Harding*, 21.

<sup>22</sup> *Harding*, 21.

<sup>23</sup> *Harding*, 21.

<sup>24</sup> *Harding*, 21.

<sup>25</sup> *Harding*, 21.

<sup>26</sup> *Harding*, 21.

<sup>27</sup> *Harding*, 21.

<sup>28</sup> *Harding*, 21.

<sup>29</sup> *Harding*, 21.

<sup>30</sup> *Harding*, 21.

<sup>31</sup> *Harding*, 21.

<sup>32</sup> *Harding*, 21.

<sup>33</sup> *Harding*, 21.

<sup>34</sup> *Harding*, 21.

<sup>35</sup> *Harding*, 21.

<sup>36</sup> *Harding*, 21.

<sup>37</sup> *Harding*, 21.

<sup>38</sup> *Harding*, 21.

<sup>39</sup> *Harding*, 21.

<sup>40</sup> *Harding*, 21.

<sup>41</sup> *Harding*, 21.

<sup>42</sup> *Harding*, 21.

12 *Gregorius de  
Valentin tom. 4.  
dis. 9. q. 3.  
p. 11. l. 2.*

13 *Turrian de  
Iure ordinand.  
lib. 2. c. 3.*

The like hath

14 *Mathew  
Lanoins, and*

15 *D. Tyrens  
cited by Schal-  
ting in his ca-  
thol. 1. 4. pag. 33.*

The words of  
these authors  
you may see  
in the booke  
of Mr. Francis  
Mason lib. 1.  
cap. 2.

\* *Christ. a Sa-  
crobofco de In-  
voti. Christi eccl.  
cap. 4.*

12 *Valentiannus*, 13 *Turriannus*, 14 *Lanoins*, 15 *Tyrens*? and other not worth the reckning without measure or end. Why doe they so bitterly inueigh against our Bishops and Ministers (leaving their Doctrine and discrediting their calling. to make people forsake them) as men vnsent, vncalled, vnconsecrated, without succession ordination or iurisdiction, yea calling them false prophets, inuaders, vlturpers, and other Apostatacs from the Church or *Rome* or mere Laymen: but neither true Bishops nor Ministers at any hand. Which they onely say, and repeat, and affirme with great vehemency, but neuer proue.

### Sect. 3.

*Antiquus*. Yes, they proue it too. \* *Sacrobofco* reports the story of the Consecration of the Bishop *Jewell*, *Sands*, *Scory*, *Horne*, *Grindal*, and others, who met at a *Tauerne* or *Inne* in *Cheapside* (called the *Horse-head*) in the beginning of *Queene Elizabeths* raigne: & being disappointed of the Catholicke Bishop of *Lan-dasse*, who should there haue beene to consecrate them: some of them imposed hands vpon *Scory*. & he vpon the rest, and so were sons made without a father, and the father procreated by the sons. Thus saith *Sacrobofco* adding that one *Thomas Neal*, *Hebrew* Lecturer at *Oxford*, (who was present) told this to his old confessors and they told it to *Sacrobofco*, and that afterward it was enacted in Parliament, that these men should bee accounted lawfull Bishops. The same story is also reported in a Preface to a Catholicke booke called, *A discus-sion*, numb. 135. citing *Sacrobofco* for it. And thus (saith that Preface) they vsed the like Art that the *Lollards* once did in another matter, who being desirous to eat flesh on Good Fryday, and yet fearing the penalty of the Lawes, tooke a Pig, and diuing it vnder the water, said, *Down Pig*, and up *Pike*: and then after constantly auouched that they had eaten no flesh but fish. So these cau-

sed

sed him who kneeled downe *Iohn Jewell*, to rise vp Bishop of *Salisbury*: and him that was *Robert Horne* before, to rise vp Bishop of *Winchester*: and so forth with all the rest.

*Antiquissimus.* I wonder that men of any foreheads are not ashamed to vent such fantastickall and false tales, which are confuted fully by the publike Records and Registers of those times. Bishop *Jewell* published his answer to *Hardings* objections, threecore yeeres agoe (*Anno Dom. 1567.*) wherein he plainly sheweth<sup>f</sup> that himselfe and all our other Bishops succeeded the Bishops that had beene before them, and were elected, consecrated and confirmed, as they were. So that your learned men haue had time enough to read, search, consider, and confute, or be satisfied: and not still thus wickedly to proclaim to the world such falsities. And Master *Francis Mason* hath done it more thorowly in a compleat Treatise (printed *anno D. 1613.*) who sheweth out of the Register books of the Archbishops of those times, amongst all other, the Consecrations of these Bishops whom your Catholicke Scoffers thus depraue.

1. *B. Scory* was consecrated August 30. anno 1551. in the time of *Edw. 6* by Archbishop *Cramer*, *Nicholas London*, and *Iohn Bedford*.

2. *B. Grindall* and *Saunders* were consecrated both vpon one day, the 21 of December, anno 1559. being the Sabbath day, and in the forenoone, in the Chappell at Lambeth: by *Matthew*, Archbishop of *Canterbury*, *William Cicester*, *Iohn Hereford*, and *Iohn Bedford*, Master *Alexander Newell*, the Archbishops Chaplein, then preaching vpon this Text, *Acts 20. 28.* Take heed to your selues and to all the focke whereof the Holy Ghost hath made you ouerscers: and a Communion reuerently administered by the Archbishop.

3. *B. Jewell* was consecrated, Jan. 21. 1559. being the Sabbath day, in the forenoone, in the Chappell of Lambeth,

<sup>f</sup> *Jewells* Defence of the Apology 2. part. cap. 5. printed anno Dom. 1567.  
 3 Of the consecration of the Bishops in England: and ordination of Priests and Deacons. Five bookes printed Anno Dom. 1613.  
 Ex Register. Park 1. fol. 18, & fol. 39.

16 fol. 46.

*Lambeth*: by *Matthew*, Archbishop of *Canterbury*, *Edmund Grindal*, Bishop of *London*, *Richard Cox*, Bishop of *Ely*, and *John Hodskins*, Bishop of *Bedford*: with Common prayers, Communion, & a Sermon preached by Master *Andrew Pierſon*, the Archbishops Chapleyn, vpon this Text, *Mat. 5. 16. Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in Heauen.*

16 fol. 88.

See alſo Annals of Q. Elizabeth. Engl. Dat. 9. MAR. 32.

5 B. *Horne* was conſecrated, Febr. 16. 1560. being the Sabbath day, in the forenoone, in the Chappell at *Lambeth*, in all reſpects as the former, by *Matthew*, Archbishop of *Canterbury*, *Thomas* Bishop of *Saint David's*, *Edmund*, Bishop of *London*, & *Thomas B.* of *Conventry* and *Liechfield*, which I doe thus punctually relate, that the world may be ſatisfied thorowly, and wonder at the impudency of theſe forgers of lies, and at the folly of their beleeuers.

*Antiq.* I doubted alwayes of that vnlikely tale of the Conſecration of the *Naga-head*, depending onely vpon the report of one ſole witneſſe, *Thomas Neal*, an obſcure man, and telling it in darkneſſe: and now I am fully reſolued out of publicke Records by you alledged, eaſie to be ſought and ſearched, that it is vtterly falſe. But if it be granted that all theſe Biſhops mentioned in that tale, were orderly conſecrated by 3 Biſhops at the leaſt, according to the Canons: how may it appeare that thoſe other Biſhops which conſecrated them, were themſelues true Biſhops? Shew me how your firſt Re-forming Biſhops (as you call them) which vpon the banniſhing of the Popes authority by *K. H.* & conſecrated the ſallowing Biſhops) were conſecrated themſelues by lawfull Biſhops their Predeceſſors, and then you ſay ſomething.

Sect. 4.

All this out of Mr. Maſon lib. 1. cap. 7.

& *Antiq. Brit.*

pag. 321, 322.

& *Ant. & Mon.*

*Antiquiſſimus.* Our firſt reformed Biſhop was *Thomas Crammer*: who had beene ſent before by King *Henry* to the Pope with other Ambaſſadours, who delivered



livered to the Pope a booke of his own writing wherein he pioused by scriptures, Fathers and Councils, that no mortall man had power to give a dispensation for a man to marry his brothers wife: and told the Pope they had brought also other learned men out of *England*, which were ready by dispensation to maintaine it. The Pope promised sundry times a day of disputation: but after many delays, giving them good entertainment, he made *Cramer* his Penitentiary, and dismissed them. Then the rest returning: *Cramer* was sent by the Kings appointment, Embassadour into *Germany* to the Emperour, where hee drew many to his side, and among the rest, *Cornelius Ascarpa*. While hee was in *Germany*, Archbishop *Warkow* dyed: and the King sent for *Cramer*, to make him Archbishop of *Canterbury*: who delayed his returne, partly for businesse, and partly for conscience and feare that he should be vrged to receive the Bishopricke as from the Popes Donation, when the right of Donation was in the King. As he plainly told the King after his coming home. But yet the matter was so handled, that both with the Kings and the popes consent, *Cramer* was made Archbishop. There are many letters from the pope, some to the King, some to *Cramer*, in fauour of *Cramer*, recorded in the Register of *Cramer*, fol. 2, 235. and related in Master *Musins* Booke; lib. 3 cap. 6. Whereof one for his Consecration runnes thus: *Glencoe Bishop* our wellbeloued sonne, *Thomas*, elect of *Canterbury* sheweth that hee hath to thee, that thou must receive the gift of Consecration of whatsoever Catholicke Prelate thou wilt, so he enjoy the fauor and communion of the Apostolicke See, two or three Bishops enjoying the like fauour and communion being sent for, and assisting him in this business, *Died Bouon*. 1532. Pontificatus numeri decimo.

And he was accordingly consecrated, *March*, 30. 1533. (24. 4. 8.) by three Bishops, *John* *Lincoln*, *John* *Exon*, *Henry* *Ashby*.

I hope

16. fol. 46.

*Lambeth*: by *Matthew*, Archbishop of *Canterbury*, *Edmund Grindal*, Bishop of *London*, *Richard Cox*, Bishop of *Ely*, and *John Hodgkins*, Bishop of *Bedford*: with Common prayers, Communion, & a Sermon preached by Master *Andrew Pierſon*, the Archbishops Chapleyn, vpon this Text, *Mat. 5. 16. Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in Heauen.*

16. fol. 88.

5 *B. Horne* was conſecrated, *Febr. 18. 15 60.* being the Sabbath day, in the forenoone, in the Chappell at *Lambeth*, in all reſpects as the former, by *Matthew*, Archbishop of *Canterbury*, *Thomas* Bishop of *Saint Dauids*, *Edmund*, Bishop of *London*, & *Thomas B.* of *Couentry* and *Liechfield*, which I doe thus punctually relate, that the world may be ſatisfied thorowly, and wonder at the impudency of theſe forgers of lies, and at the folly of their beleevers.

See alſo An-  
nals of *Q. El-  
zabeth*. Engl.  
*Deſcript. pag. 32.*

*Antiq.* I doubted alwayes of that vnlikely tale of the Conſecration of the *Naga-head*, depending onely vpon the report of one ſole witneſſe, *Thomas Neal*, an obſcure man, and telling it in darkeneſſe: and now I am fully reſolued out of publicke Records by you alledged, eaſie to be ſought and ſearched, that it is vtterly falſe. But if it be granted that all theſe Biſhops mentioned in that tale, were orderly conſecrated by 3 Biſhops at the leaſt, according to the Canons: how may it appeare that thoſe other Biſhops which conſecrated them, were themſelues true Biſhops? Shew me how your firſt Re- forming Biſhops (as you call them) which vpon the ba- niſhing of the Popes authority by *K. H. 8.* conſecrated theſe following Biſhops) were conſecrated themſelues by lawfull Biſhops their Predeceſſors, and then you ſay ſomething.

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of Mr. *Staſon*  
*lib. 2. cap. 7.*  
*& Antiq. Brit.*  
*pag. 321, 322.*  
*& Aſſ. & Mon.*

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And he was accordingly consecrated, *March, 30. 1533* ( *24. H. 8.* ) by three Bishops, *John Lincoln John Exon, Henry Asaph.*

I hope

I hope there can be no quarrell picked against this Consecration. The most busie-headed Iesuite of our times, *Robert Parsons*, acknowledgeth *Cranmer* a true Bishop, in his three *Conversions*, part. 3. pag. 340.

*Antiquus*. But did not *Cranmer* take the oath to the Bishop of *Rome* at his Consecration, as his predecessors had done, and afterwards brake it?

*Sanders de schif.*  
lib. 1. cap. 58.  
*Mason lib. 1.*  
cap. 7. Ex Regist.  
*Cran.* fol. 4. b.

*Antiquissimus*. Indeed your D. *Sanders* so flanders him: as if he had taken it simply and absolutely: which he did not, but with a protestation often made and repeated plainly and publicly, first in the Chapter-house; secondly, kneeling before the high Altar, in the hearing of the Bishops and people at his consecration; thirdly, in the very same place, and in the very same words, when by Commission from the Pope, they deliuered him the Pall. The summe of the protestation was this, That hee intended not to binde himselfe to any thing which was contrary to the Law of God, nor contrary to the King or Common-wealth of *England*, or the Lawes and prerogatives of the same, nor to, or straine his owne liberty to speake, consult, or consent, in all and every thing concerning the Reformation of Christian Religion, the Government of the Church of *England*, and the prerogative of the Crowne, or the commodity of the Common-wealth. And every where to execute and reforme such things, which he should thinke fit to be reformed in the Church of *England*. And according to this interpretation, and this case and no other wise, he professed and protested, that hee would take the oath.

#### Sect. 5.

*Antiquus*. Well, I am satisfied for *Cranmer*. What say you to the rest of that time? for he alone could not consecrate.

*Antiquissimus*. I say first, the Bishops in King *Henries* time which had beene consecrated before the renouncing of the popes authority, lost not their power  
of

of consecrating afterwards. For their Character is indeleble, and cannot bee nullified by schisme, heresie, or censure of the Church: being a thing imprinted in the soule by God, and not by Man: as the Councils<sup>h</sup> and your owne Doctors<sup>i</sup> teach.

Secondly, I say, that by the Statutes made in the 25 yeare of King Henry 8, it was ordained that euery Bishop should be consecrated by three former Bishops, and with all due ceremonies. And this is acknowledged by your<sup>k</sup> D. Sanders: and was duly performed in all Consecrations: as of Cramer of Canterbury, 1533. Lee of Litchfield, 1534. Browne Archbishop of Dublin, 1535. Wharton of Assaph, 1536. Holgate of Landaffe, 1537. Holbeske of Bristow, 1537. Thurlby of Westminster, 1540. Wakeman of Gloucester, 1541. Buckley of Bangor, 1541. Bush of Bristow, 1542. Kitchin of Landaffe, 1545. Euery one consecrated by three Bishops, at the least, and with all due ceremonies. So that of King Henries time (both by the statute *De iure*, and by Records *De facto*) you may be fully resolved, that (according to your owne rules) all were true Bishops that were consecrated either before or after the schisme. (as you call it.) and so they were acknowledged that liued still in Queene Maries time, they that had beene thus consecrated in King Henries time, were acknowledged (I say) by all your Catholickes, and by the Pope himselfe, to be rightly consecrated neither needed they any new consecration, as B. Bouer, Bishop Thurlby, and Cardinall Pole. But Thurlby made Bishop of Westminster in King Henries time, was translated to Norwich by King Edward, and to Ely by Queene Mary and made of her priuy Councell. And Anthony Kitchin made Bishop of Landaffe, in King Henries time, so continued in King Edward and Queene Maries time, and till his death in the fift yeare of Queene Elizabeth, without any new orders or consecration, the first being sufficient, and in all times vndoubted. Also Reginal Poole

<sup>h</sup> Council, of Florence & Trent. cited by Bellar. De Sacram in genere lib. 2. cap. 19.  
<sup>i</sup> Bellarmine in the same chapter, & De Rom. pont. lib. 4. c. 10. § Respondeo. falsissimum esse in fine. he saith, Quis ignorat Catholicorum, baptizatos ab Hæreticis verè esse baptizatos? & similiter ordinatos verè esse ordinatos, quando ordinatos verè episcopus fuerat, ad hoc erat saltem quantum ad Characterem.  
<sup>k</sup> De schis. lib. 3 pag. 196.



Archbishop of *Canterbury*, *Thomas Watson*, *Danid Pole*, *John Christoferson*, made Bishops in *Queene Maries* time, deriued their Consecration from Bishops which were made in the time of the pretended schisme, and some of them from *Cramer* himselfe. Now then if you allow them for Canonically, you must allow their consecrators also to be Canonically.

## SECT. 6.

*King Henries* Bishops then being thus cleared come we to *King Edwards* time, wherein, the Bishops formerly made and then continuing are cleared also to be truly Consecrated: and the Priests also formerly made, and continuing in *King Edwards* time must be acknowledged to be rightly ordered, and therefore to be capable of consecration to be made Bishops, as were *Ridley*, *Hooper*, *Ferrar*. These therefore being consecrated by three Bishops became true Canonically Bishops and so were all throughout *King Edwards* dayes, as appeareth both by your Doctor *Sanders* confession<sup>1</sup>. And by our publicke Records or Registers<sup>2</sup>. *Ridley*. 1547. *Ferrar* 1549. *Hooper* 1550. *Peynot*, 1550. *Scory* and *Couerdale*, 1551. In whose consecrations good and fit prayers were vsed, and all necessary ceremonies, as of imposition of hands, &c. Auoyding onely vnnecessary, superfluous & superstitious Ceremonies (as we call them) which your owne men confesse to be accidental things onely, and not touching the essence of orders: without which, orders may well stand and be perfect euough.

Of *Queene Maries* time you make no doubt: all was according to your minde: all the Bishops and Priests were true and Canonically: and might well deliuer the like to posterity: I speake this ex concessis. And of *Queene Elizabeths* time you haue as little reason to doubt.

## SECT. 7.

*Antiq.* Yes, for in the very beginning of *Queene Elizabeths*

<sup>1</sup> *Sanders de schism. lib. 3. pag. 297.*

<sup>2</sup> *Extracted & published in Mr. Asons booke.*

*Elizabeths* time, some Bishops were deprived, and the rest denied to consecrate new ones. So that for the consecration of *D. Parker* Archbishop of *Canterbury*, there could not be found Bishops to do it: *D. Sanders* saith you had neither 3 nor 2 Bishops to do it: *D. Kellison* saith you could finde none.

See Annals of  
Elizabeth Eng.  
Bishps Dayes  
pag. 32.

*Antiquissimum.* This is a shameles vntruth. For when the Deane and Chapter had elected *D. Parker* for their Archbishops according to the ancient and inuolated custome of the Church (as the Record = saith) the Queene sent her letters Patents to seuen Bishops, giuing commission that they, or at least foure of them should consecrate him, &c. And foure of them did it accordingly the 17 of December 1559. To wit *William Barlow*, and *John Hodgekins* both made Bishops in King *Henries* Dayes, and *John Scory*, and *Adiles Couerdale*, made Bishops in King *Edwards* dayes.

n Register Hist.  
Parker.

*Antiq.* There may be some doubt whether these were Bishops or no, because they fled and left their Bishoprickes in Queene *Maries* dayes, and other Bishops were placed in their roomes.

*Antiquissimum.* These prelates did but as *Athanasius* and many other holy Bishops did in the dangerous times of the domineering Arrians, who according to Christs precept fled to saue their liues and reserue their gifts to better times. But as *Athanasius* and those other Bishops, were still accounted the true Bishops; and those that were set vp in their roomes were accounted vsurpers, and put downe, when those better times came, and the other true Bishops restored to their places: so at the comming of *Elizabeths* happy times, these Bishops that fled were recalled returned, and restored to their former places: or preferred to other. Now except you will condemne that most worthy *Athanasius* (and the other) for no Bishops in the time of their exile, when others had their places: you cannot reiect these worthy men as no Bishops, their

Math. 23.

their case being the same with those ancient Bishops. And of all other, you should least quarrell at these things. For you know there are many in your *Roman Church*, both Bishops and Priests, which haue no particular places, Bishopricks or Benefices, and yet you account them true Bishops and Priests. Such was *Olaus Magnus*, *Archiepiscopus Upsalensis* °: and blind *Robert*, *Archiepiscopus Armachanus* †. Who both were sent by the Pope to the Councell of *Trent*, to fill vp the number of Bishops †. And *Robert King*, entituled *Episcopus Roanenſis* †, in the Archbishoprick of *Athens* in *Grecia*, vnder the *Turke*, and many the like: And your innumerable Priests without Benefices sent into *England* and other Countries.

° *Gentil in Examine.*

† *Jdem ib.*

† *Sleidan.*

*com. lib. 17.*

† *Goodwin Catalogo.*

† *Bellar. De Sacram. conf. lib.*

*2. cap. 12. in fine.*

*Respondeo Suffraganeos esse*

*verè episcopos,*

*quia & ordina-*

*tionem habent,*

*& iurisdic-*

*tionem, licet care-*

*ant possessione pro-*

*pria ecclesia.*

† By the Sta-

tute of 26. H.

8. c. 14.

† *Anders de*

*schism lib. 3.*

*pag 297.*

Your owne *Bellarmino* saith, † They are true Bishops which haue ordination and Iurisdiction, though they want the possession of their proper Church. And this also warranteth our Suffragan Bishops (whereof we had some in later times) who had both due consecration by three Bishops, and also Iurisdiction, though not very large as other Bishops had †.

*Antiquus.* Since you haue so well satisfied mee of Archbishop *Parkers* consecration, (when true Bishops, willing to put to their hands, were so hard to be found) I need not doubt of the rest of al the Bishops the in more plentifull reignes of Queene *Elizabeth* or King *Iames*: since *D. Saunders* † confesseth that the Law of King *Henry 8* for consecration by three Bishops, was reuiued by Queene *Elizabeth*, and standeth in force: and hath been very duely obserued in these later times.

*Antiquissimus.* If you desire yet fuller satisfaction, you may see the Consecrations of the Bishops in both these Princes raignes set downe largely in *Maſters* booke; together with a deriuation of the Episcopall line from the Bishops of King *Henry 8* (which you acknowledge to be Canonically) vnto *George*, now Lord Archbishop of *Canterbury*; with the dayes and yeeres

yeares when euery of them and their Consecrators were consecrated, euermore by three former Bishops, and sometimes by foure, or more.

I conclude with Bishop *Andrewes* answer to *Bel-  
larmino*: Our Bishops haue been alwayes ordayned by  
three true Bishops. Bishops, not (as you sometimes  
against the Canons) by abbots. Also by true Bishops, euen  
your Bishops (except yours be not true) This Canon  
was neuer violated by vs, nor that order euermore inter-  
rupted. And in our Bishops there is *res Episcopi, non  
nomen solum; et opus, non opes*, the office and not onely  
the benefice. Which they performe much more fre-  
quently and diligently then yours doe.

*Ellensis Respon-  
sio ad Bellarmin:  
Apologiam con-  
tra Praefationem  
monitorium Ia-  
cobi Regis cap.  
7 pag. 168.*

### Sect. 8.

*Antiquus.* I haue been very much wronged and  
abused with the contrary opinion which our teacherr  
hold so confidently, and vrge so vehemently, with such  
seeming certaine knowledge of the truth, that I  
thought it a shame to doubt of it. And I confesse, it was  
one principall cause of my alienation from hearing or  
regarding your Ministers whom otherwise I knew to be  
very honest and learned men.

*Antiquissimus.* You may see by this, how mens  
minde leauened with malice will Imagine euill with-  
out cause: and how mightily their passions and af-  
fections transport them to receiue wayne surmises for  
truest oracles, and vent them for arguments vnanswer-  
able. This may occasion you to suspect their dealing in  
other things.

And as you do wisely and religiously to yeeld to the  
manifest truth, greouing that you haue been abused by  
the vnskillfull or deluded by the willfull euill teachers:  
so (I hope) when others see the same truth they will be  
stayed from falling: and they that haue fallen, be re-  
stored to the bosome of their naturall mother: and the

7 Mason lib. 1.  
cap. 3. in fine  
pag. 20.

deceivers themselves be confounded and ashamed of the books they have so falsely written; and all Godly people be confirmed in the truth so manifestly cleared from forgeries which obscured it. All which I hope the rather, because the Papist prisoners in *Framlingham* castle in *Queene Elizabeths* time said to the Protestant Ministers: If you can iustify your calling, we will all come to your Church, and be of your Religion.

## Sect. 9.

*Amicus.* Well Sir, be it that your *English* Clergy was canonically ordained and consecrated; yet what say you to the Protestant Ministers in other countries, which could haue no Bishops to ordaine them? But (as our learned men say) they ordained one another very disorderedly and insufficiently.

*Antiquissimus.* You draw mee to a Digression impertinent to the Church of *England*, to speake of other countries, in whole sayres I am not sufficiently acquainted, and am loth to meddle. It may be your learned men wrong them, as they haue done vs. But if what they say, be true; It was your Popes fault so auerse from all reformation, that did driue the Reformers in those countries to that necessity that either one Minister must ordaine another, or else the Churches must be without many profitable Ministers.

By the way, because you dislike our word Minister, as we doe your word Priest, vsed in your sense for sacrificing Priest. (Though the word Minister bee vsed by the <sup>b</sup> Apostles in the New Testament, for Ministers of the Gospel: and the word Priest, neuer vsed at all by them; no, nor by the most ancient Fathers, as <sup>c</sup> *Bell.* himselfe confesseth) I will (to auoyd offence to both) vsd the word Presbyter (which the Apostles vsed, and which I see our late learned writers do more willingly frequent) to signifie such as haue taken full orders in the

Church

<sup>b</sup> *Beilar de Rom.*  
*polit.* li. 3 cap. 13  
pag. 392. § *Ra-*  
*tio autem cur.*  
*Apostoli in*  
*Scripturis nun-*  
*quam vocant sa-*  
*cerdotes Christi-*  
*anos, sacerdotes,*  
*sed solum episco-*  
*pos & presbyte-*  
*ros.*

<sup>c</sup> *Beilar, de culu*  
*Sanctorum lib. 3.*  
*cap. 4. § Ad te-*  
*stimonium Pa-*  
*trum dico pag.*  
*275.*

See before  
chap. 3 § 2.



Church of God. But note you also by the way, that our fault is very small, in vsing sparingly the termes of some later Fathers, and vsing commonly the words of the Apostles: yours is very great, in forsaking and deriding the word of the B B. Apostles, and preferring the words of some Fathers, and vsing them contrary to their meaning. But, Then I doubt not to affirme, that Orders giuen to Presbyters by Presbyters onely, in times of necessity, when Bishops cannot be procured to giue them, are of full validity, and sufficiency. For, the giuing of orders was appointed to Bishops, not of absolute necessity, but for their greater honour, and for the better gouernment and preservation of peace and vnyty in the Church, and for those and the like reasons, it is fit, that course be obserued, when possibly it may. But when it cannot: we must consider, that euen Bishops themselues doe not giue orders by any other power then is found in any other Presbyter. Not by their power of Iurisdiction ( for they may ordaine Presbyters liuing out of their Iurisdiction: ) but by vertue of their orders onely: whereby they stand Presbyters. Which is manifest by this, that Bishops and Suffragans, which are not Presbyters, cannot giue orders which they neuer receiued: therefore seeing the power of giuing orders, is from the vertue of the orders formerly receiued ( which vertue is in euery presbyter, as well as in a Bishop: and therein Priests, Bishops, and Popes are all equal<sup>d</sup>. ) Then for want of Bishops to giue orders, Presbyters may giue them. For that is but a breach of decency and honourable conueniency, whereby that thing is tyed to some chiefe Presbyters (namely to Bishops) which otherwise all Presbyters may doe. But to the validity of the orders it maketh nothing, what Presbyter soeuer giueth them.

The best learned in the Church of Rome in former times agreed to this. *Armatianus*, a worthy Bishop

<sup>d</sup> See D. Field.  
lib. 3. cap. 39.  
in medio. alled.  
ging many  
Schoolmen  
to this pur-  
pose.

*Armatianus*  
lib. 11. in 4. Ar-  
matian. memorum cap. 7.

saith,

<sup>g</sup> Hales in part.  
4. q. 9. memb. 5.  
art. 1. cited by  
D. Field. lib.

saith, If all Bishops failed by death, (*Sacerdotes minores possent Episcopum ordinare,*) Inferior Priests might ordaine a Bishop. And *Alexander of Hales* <sup>f</sup> saith. that many learned men in his time and before, were 'of opinion, that in some cases, and in some times, Presbyters may giue orders, and that their ordinations are of force: though to do so, not being vrged by extreme necessity, cannot be excused from ouer-great boldnesse and presumption. And why not orders by ordinary presbyters, as well as Baptisme by meaner persons? For your Doctors in times of necessity allow Baptisme (which is a principall Sacrament) to be administered not onely by Bishops and Priests, but by Deacons, or any Laiks Baptized, yea Laiks vnbaptized, and very *Pagans*, (if they knew and performe the Rites of Baptisme) and women also: by any person that is *Homo rationalis* and intendeth to doe as the Church would doe.

<sup>h</sup> Bellarm. de  
baptismo. lib. 1.  
cap. 7.

<sup>i</sup> D. Field. lib. 3.  
cap. 39. & lib. 5.  
cap. 56.

<sup>j</sup> Mason lib. 2.

The Baptisme preformed by them is sufficient, effectual, and needs no rebaptization, as *Bellarmino* teacheth at large <sup>k</sup>. If this will not suffice, you may see more in Doctor *Fields* <sup>l</sup> and Master *Masons* bookes <sup>m</sup>.

## Sect. 10.

*Antiquus*. Sir you may not thinke that your private Reason and iudgement can ouerway the iudgement and determinations of graue, learned, and holy counsels.

*Antiquis*. Far be from me the presumption to thinke so. Yet giue vs leaue to see what we see and to say what we know, we see it in your owne learned mens books, and know it to be your owne practise; oftentimes to breake the Canons, both of ancient Councils and of the Apostles. If Protestants do it in times of necessity, condemn

condemne them not, for necessity hath no law, it is so great a tyrant, that it will not suffer the Law to stand. Your men are faine sometimes to yeeld vnto it. Your <sup>k</sup> Gregory the great Bishop of Rome, sending *Augustine* the Monke into England ( who was not vntill afterward made Bishop of *Canterbury* ) appointed him to ordaine the first Bishops himselfe alone, in case the *Brittish* Bishops opposed him, and that of the *English* or *Saxons* there were no Bishops, and that the *French* Bishops would be slacke and vncertaine of ayding him. And accordingly himselfe alone, ordained *Melitus* the first Bishop: and by the assistance of *Melitus* onely, hee ordained *Iustus* the second: and when there was a Canon<sup>icall</sup> number, then they obserued the number of three to consecrate others.

In like manner your *Baronius*<sup>l</sup> sticks not to record that pope *Pelagius* the first, was consecrated by two Bishop onely (when more could not be procured) and a Priest. And yet was he accounted a good lawfull Bishop: and in his time he ordained 29 Priests, and 49 Bishops. If his consecration were a nullity, then so were all theirs, and all other consecrated by them: and so there followed a world of nullities in the Church of Rome.

*Euagrius* Patriarke of *Antioch*, was consecrated by *Paulinus* alone and yet accounted a lawfull Bishop, as <sup>m</sup> *Theodoret* sheweth.

*Ioannes Maior*, a Doctor of *Paris*, saith that *Rusticus* and *Eleutherius* who came into France with *Dionysius* were not Bishops; But *Dionysius* alone ordained the Bishops of France. He saith also, ° who ordained *Peter*? they will not find vs three ordainers. Therefore I say it is an humane constitution that a Bishop shall be ordained by three. *S. Paul* did not seek for two more for the ordination of *Titus* and *Timothy*. And *Petrus de Palude* <sup>p</sup> saith one Bishop, is sufficient to consecrate another, and it is onely for the greater solemnity a deuise

<sup>k</sup> This appeares plainly by *Greg. Epistles* lib. 12. ludi. 7. epist. 31. rectified by *Bede* of *D. Stapletons* owne iudicious edition & translation, though other copies somewhat differ. See *Mason* lib. 2. cap. 5. pag. 61. <sup>l</sup> *Baronius* anno 555, n. 10.

<sup>m</sup> *Theodoret* lib. 5. cap. 23. <sup>n</sup> *Ioannes Maior* in 4. Sent. dist. 24. q. 3. inter opera *Gerfon*. *Paris*. 1606. pag. 681. <sup>o</sup> *Maior* quo supra. <sup>p</sup> *Petrus De Palude* De potestate Apostol. cited by *B. Iewel* De seny. 2 part. cap. 9. diuision 1. p. 130 of

¶ *Gelasius episc.*  
9. lib. 1. 2. pag.  
243. *Priscus pro*  
*suaveventia*  
*mentibus con-*  
*stitutis, quia ubi*  
*nulla vel rerum*  
*vel temporum*  
*per igitur neces-*  
*sitas, regulariter*  
*conuenit custo-*  
*dire.*

¶ Cited by *Iob.*  
8. episc. 8. lib.

8. 3. pag. 1. 2. pag.

977. *Omittendum esse & in-*

*culpabile iudi-*

*candum, quod*

*intulit necessitas.*

¶ 1b. apud *Bin.*

*Aliter traditan-*

*da, necessitatis*

*rationem, aliter*

*voluntatis.*

¶ *Andrad. De*

*gen. conciliorum*

*autoritate. pag.*

*115, 116.*

¶ *Aug. De lib.*

*arb. cap. 6.*

¶ *Bin. 1. 2. p. 243*

*in marg. Pro*

*temporum neces-*

*sitate rigor can-*

*onum relaxa-*

*tur. Hec plera-*

*que apud *Mason.**

*Canones *aposto-**

*lorum 85. *cum**

*Ioannis *Mon-**

*achi *zonare com-**

*mentarij, *sec-**

*unt in Latin by *Io. Quintinus Hadlun**

*printed with *Zonaras* and others at *Frankford.**

*by *Fajr* *abundum* 1587.*

of the Church. that three shall concur. This is there-  
fore no essentiall part, but an accidentall ornament of  
the Consecration: a complement of honourable con-  
ueniency, fit to be vsed where it may be had; no sub-  
stanciall point of absolute necessity, making a nullity  
of consecration where it wanteth. The like may be said  
of orders to be giuen by a Bishop onely. Pope *Gelasius*  
saith & when no necessity of things or times compell to  
the contrary, it is fit reuerently to keepe the ancient  
constitutions. So saith *Leo* also, but he addeth, that  
may be omitted and iudged vnblameable which ne-  
cessity inforceth. And *Felix* the respect of necessity  
is to be handled one way, the respect of voluntary  
minde another way.

*Andradius* affirmeth: that humane lawes made  
vpon the best counsell and aduise, are varied by the  
variety of times, and may be inuerted and changed by  
the necessities of men, and so are dispensable wher-  
vpon Saint *Austen* calls humane lawes temporall, be-  
cause though they bee iust, yet they may be iustly  
changed according to the times. *Binus* saith: ac-  
cording to the necessity of the times, the Rigor of the  
Canons is released.

But you make this necessity of times farre larger  
then Protestants may, for of the Canons of the Apostles  
you brake some willingly, yea you decree the contrary  
and make it vnlawfull to keepe them, as the sixth Canon  
that saith that Bishops or Priests that put away their  
wives for occasion of Religion, shall be excommunicated:  
and the ninth Canon, which will haue them ex-  
communicated also that after hearing the Scriptures  
and prayers, depart and doe not with other faithfull  
receiue the communion. This Canon, and that of  
thrice dipping in Baptisme (the 49 or 50 Canon) and  
diuers other, are abolished *contraria consuetudine* saith

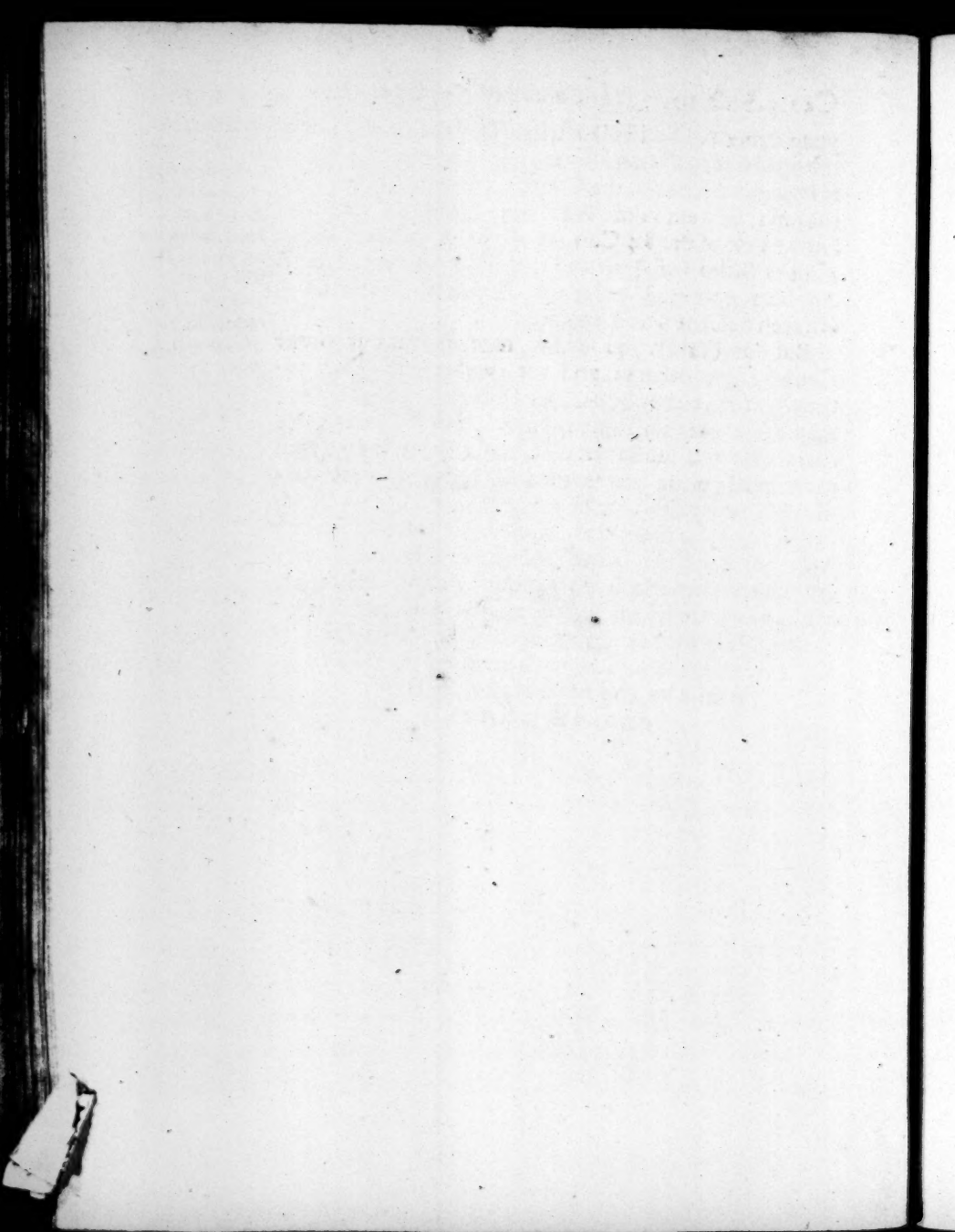
your

your *Canon 7.* Christs Doctrine (saith hee) may not be changed but must stand firme: but the Apostles Rules for the gouernment of the Church are not so fixed but they may be remoued. And your *Michael Medius* saith <sup>2</sup> that of the 84 Canons of the Apostles, which *Clement Bishop of Rome* and the Disciples of the same Apostles gathered together, scarce doth the Latin Church obserue 6 or 8 entirely.

But (as I said) you draw mee from our owne Country into others: and yet therby you gaine nothing: for if they be censured for their necessary and inauitable breach of some ancient Church Canons, to maintaine the substance of Christs Doctrine; much more must you be condemned for breaking them ordinarily and willfully without necessity. And on the other side, if their Ministry be cleared though necessity hath enforced the breach of some Canonically circumstance: then much more is ours of *England* cleared, who neuer found any such necessity, nor euer brake them. Nay we haue euermore obserued them farre more precisely then you haue done that thus  
accuse vs, and boast of your strictest  
owne obseruations.

*7 Canon De leg-  
is theol. lib. 3.  
cap 5. pag. 195.  
2 Medius lib. 5.  
de sacrorum  
bon: continuatis  
cap. 106. 25 D.  
Reinoldus alled-  
geth him. De-  
fence, Thef. 9.  
Mentan appeal.  
lib. 2. c. 25.  
sect. 10.*





## CHAP. 6.

## Of the Popes supremacy ouer the whole Church.

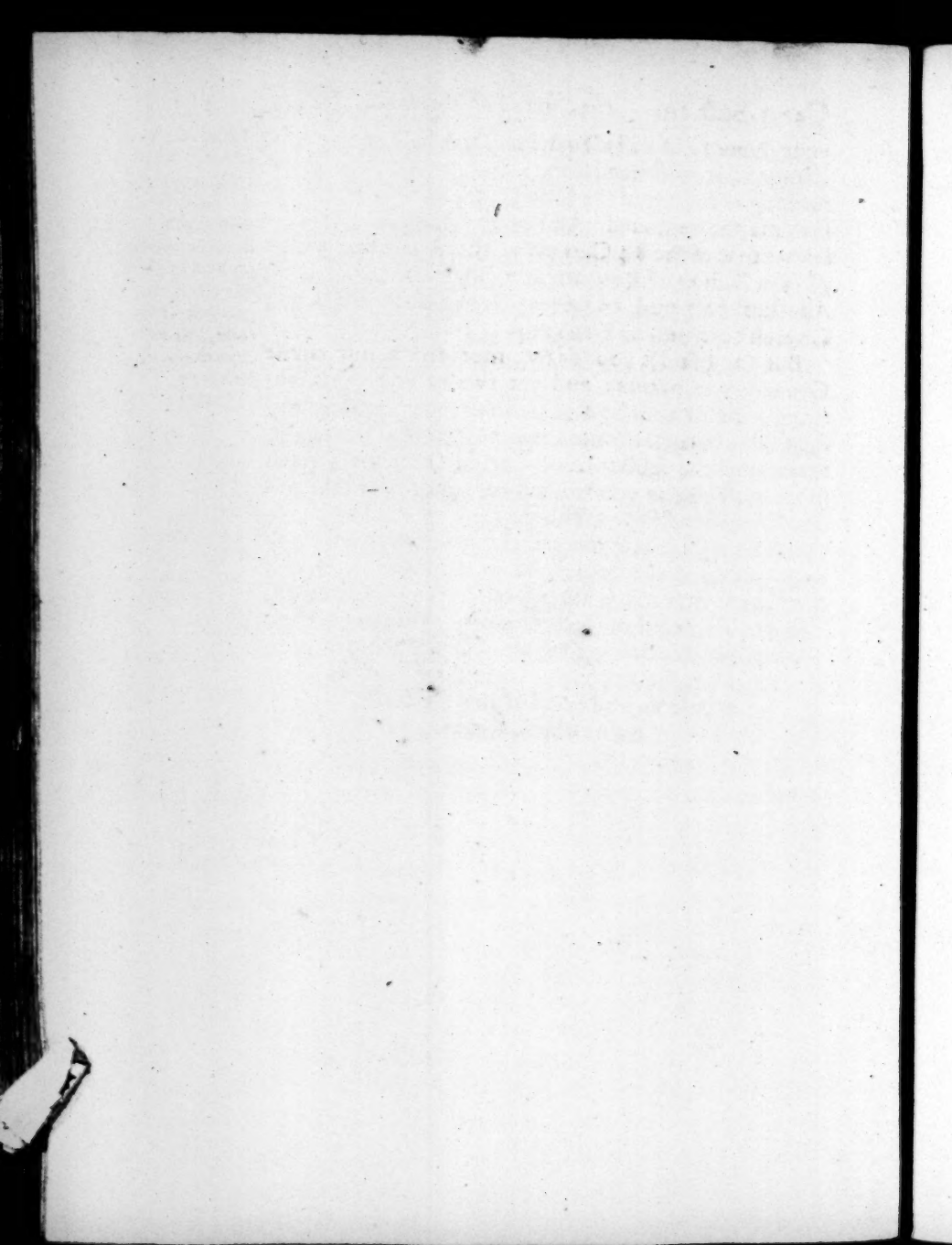
Section 1 *The necessity thereof urged,*§ 2 *As the maine pillar: the matter and method of the answer propounded.*§ 3 *The ancient Church yielded to Rome (the greatest City of the world) to haue the dignity of one of the five Patriarchs.* I§ 4 *And among them sometime the chiefest place.*§ 5 *Which dignity their ambition and conetousnesse haue impaired.*§ 6 *Bellarmino gathering the strength of all learned Writers, sheweth no strength in them to maintaine the Papacy; either by urging, Mat. 16. 18.* II§ 7 *Or Ioh. 21. 15, &c.*§ 8 *The Romish strange extractions out of the words, Feed my Sheepe:*§ 9 *And vaine allegations of diuers other Scriptures.*§ 10 *The Scripture is against the supremacy of Peter,* III§ 11 *The Fathers urged for it be vaine.*§ 12 *The Fathers are against it.*§ 13 *S<sup>c</sup> Peters prerogatives descended not to his successors.* IIII§ 14 *The conclusion; collecting the parts of the chapter briefly, and iustificyng the Protestants.*

## S. I.

*Antiq.*

Am satisfied, that your Ministers haue true succession from the Apostles, and ordination according to the Canons. And for the present, I will suppose, that all that you haue said is true; that your

Church hath had a visible succession deriued from the



## CHAP. 6.

## Of the Popes supremacy ouer the whole Church.

Section 1 *The necessitie thereof urged,*§ 2 *As the maine pillar: the matter and method of the answer propounded.*§ 3 *The ancient Church yielded to Rome (the greatest City of the world) to haue the dignity of one of the five Patriarcho.*

I

§ 4 *And among them sometime the chiefest place.*§ 5 *Which dignity their ambition and conuoulesse haue impaired.*§ 6 *Bellarmino gathering the strength of all learned Writers, sheweth no strength in them to maintaine the Papacy; either by urging, Mat. 16. 18.*

II

§ 7 *Or Ioh. 21. 15, &c.*§ 8 *The Romish strange extractions out of the words, Feed my Sheepe:*§ 9 *And vaine allegations of diuers other Scriptures.*§ 10 *The Scripture is against the supremacy of Peter,*

III

§ 11 *The Fathers urged for it in vaine.*§ 12 *The Fathers are against it.*§ 13 *S<sup>t</sup> Peters prerogatives descended not to his successors.*

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§ 14 *The conclusion; collecting the parts of the chapter briefly, and iustifying the Protestants.*

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Aa

Apo.

Apostles without interruption : that it deliuereth all the substantial points of doctrine necessary to saluation, sufficiently. Suppose all this ; and yet further : Suppose that in the Church of Rome there are some things now taught and vsed, which were not in the Primitive Church ; as the vse of Images, Purgatory, Indulgence, the doctrine of transubstantiation, Communion of the Laity in one *species*, priuate Masses, and such like ; yet all this cannot proue yours to bee the true Church, nor the Roman to bee false ; because yet you are defectiue in this: That the Church being one onely true, entire body of Iesus Christ, you are seperate from it, and will not be vnder the gouernment of that visible-hood, which Christ hath appointed ouer it, ~~as was~~ the Bishop of Rome, the successor of Saint *Peter* ; to whom is giuen the highest iurisdiction and gouernment of the whole Church vpon earth, and the infallibility of iudgement to guide it right, and keepe it from error ; so that they that are not vnder his gouernment and guidance, are out of the Church, in which saluation is to be found, and no where else.

Neither can the things now vsed, which were not vsed in the Primitive Church, any way nullifie or disgrace the Church, since in the wisdom of him, that is infallibly assisted by the holy Ghost, for the guidance of the Church, they are iudged profitable in these times, which were not so necessary in former ages. All inferiour and priuate spirits must submit to the iudgement of that Head, whom Christ hath constituted ouer his Church, and doth assist with his spirit that hee shall not erre.

That Saint *Peter* was made Prince and Head of the Apostles by our Saviour Christ ; the Proofes are plaine in the Scriptures, and Fathers.

Mat. 16. 16.

In the 16. of Saint *Matthem*, when Saint *Peter* had confessed, *Thou art Christ the sonne of the liuing God* : Christ answered, *Thou art Peter, and vpon this Rocke will*



*I build my Church, and the gates of Hell shall not preuaile against it. To thee will I giue the keyes of the kingdome of heauen, so open and shut, to bind and loose.* In the 21 of S. Iohn, Christ saith to Peter, *Since thou louest mee more then these* (the rest of the Apostles) *Feed my Sheepe:* Be thou the generall Pastor ouer my whole flocke, euen ouer the rest of the Apostles. In the 22. of Saint Luke, Christ saith, *I will pray for thee Peter, that thy faith shall not faile;* Ioh. 21. 15. Luk. 22. 32. *and when thou art conuerted, strengthen thy Brethren.* Conformable to these Scriptures the Fathers doe ordinarily giue vnto Saint Peter the Primacy of the Apostles; call him the Mouth, the Chiefe, the Top, the Highest, the Prince, the President of the Apostles, the head and foundation of the Church; all which laid together and well considered, doe proue such a prerogatiue in Saint Peter, that the Church taught and guided by him and his Successors, shall neuer erre in matters of Faith and good life, but bee infallibly lead into all truth, that bringeth to holinesse and happinesse. And this is not promised to Saint Peters person, or for his life onely, but to all his Successors, when Christ promiseth to bee with them to the end of the world, *Mat. 28.* in the last words. Whereupon these things will follow:

1 That the Church of Rome, now gouerned by S. Peters Successors, is vndoubtedly the true Church of God, deliuering and practising the true meanes of saluation, and hath the prerogatiue to keepe men from erring in matters of Faith, and from falling from God; hath the keyes of heauen in custody, to admit in by indulgence such as shall be saued; and shut out by excommunication such as shall bee condemned; so that in it there is a happy facility, and without it an vtter impossibility of saluation.

See the Relation of the Religion in the West parts. pag. 15.

2 And consequently, It is of the necessity to saluation, that all particular Churches, and all men, be subiect to the Bishop thereof, Christs Vicar, and the visible head of the Catholike Church vpon earth; and who-

focuer, or what Nation or people focuer, are not subiect to him in spirituall things, are no part of the Catholike Church of Christ.

## §. 3.

*Antiquis.* Were all this true and substantiall, it were able to charme all the world to be of your Church, and to make the Pope absolute Lord of all. And you do politlikely to keep this point for your last refuge, and final ground of all controuersies betwixt vs: for if you can euict this, you need no more. If your Popes bee Saint *Peters* successors in all those things which you ascribe vnto Saint *Peter*, and thereby haue full iurisdiction ouer the whole Christian world, and cannot erre, all is yours, there is an end of all controuersie and disputation. And therefore your Chieftaines haue great reason to fortifie this piece with all the art and artillery their wit, learning, and power can afford them: thereby to cut off all particular controuersies wherein they finde we are too strong for them. This *Gorgons* head alone is able to affright the simple, that they shall not beleue their owne eyes, or see your palpable corruptions, or beleue that any thing can be amisse with you, be it neuer so foule and manifest. But alas (deare friend) I shall shew you plainly that all this is but an Imaginary Castle built in the Ayre without ground or foundation; and that all your men stretch the Scriptures and the sayings of the Fathers farre beyond their meaning. To answer their bookes and arguments punctually, would aske too great time, and be a needlesse labour, because our Learned men haue done it sufficiently and often already. But for your satisfaction, I will shew you, first, what dignity the ancient Church hath yielded to the Bishop of Rome: Secondly, that the Supremacy now claymed cannot be proued to bee giuen to Saint *Peter* either by the Scriptures, or thirdly by the Fathers; but contrary, that both the Scriptures and

Stapleton principis doctr. lib. 6. cap. 2.

Sanders Rocke of the Church.

Bristow Motiue

47. &c.

See Bellarm.

letter to

Blackwell

B. Lewel. B. Bil

son, B. Morton.

Birbete. D.

Rainolds. D.

Field. &c.

I

II

III

and Fathers are against it. Fourthly, that the true primacy and Prerogatives of Saint *Peter* about the rest of the Apostles, were personall, and did not descend to his successors.

III.

## S. 3.

x. For the first : *Aeneas Sylvius* (who was afterwards made Pope, and called *Pius Secundus*) saith plainly, that before the Councell of *Nice* (327. yeeres after Christ) little respect was had to the Church of Rome, yet was Rome the chiefe City of the world, by reason of the Antiquity, Magnificence, Dominion, and the residence of the Emperours there at that time. The Apostles vsed to plant Churches in the chiefest Cities, from whence the Gospell might best be propagated into the Countries adioyning. Cities therefore were first Christians, the people dwelling in Country *Pagis & Villis* (in Pages and Villages) being not conuerted, were called Pagans or Infidels. But for their conversion, and for the better government of the Church, Bishops were by the Apostles placed in the Cities, with power of iurisdiction to gouerne, and of Ordination to institute Ministers *ἐκτὰ πόλιν*, in euery towne ; as was *Timothy* in *Ephesus*, *Titus* in *Crete*. If any difficulty arose either in doctrine or government too great to be ordered by these Bishops ; the wise policy of the Church ordained it should be referred to the determination of higher Bishops called Archbishops, that is, chiefe Bishops, by some fatherly authority ouer the other Bishops and Clergy, or being Bishops of the chiefest or Mother Cities within the Nation, whereof they were called Metropolitans. And ouer these Archbishops or Metropolitans in severall Lands or Nations some one was made the Primate, for better vnity and commodity of government, and calling together and guiding of National Councils vpon occasions. It was thought conuenient also for the better keeping of all Christian Na-

*Aeneas Sylvius*  
epist. 288. Ante  
conciliū Nicenū  
quod sibi uine-  
bat, & parum  
respectus habe-  
batur ad eccle-  
siam Romanam

See D. Field.  
Church, book  
5. epist to the  
Reader, & cap.  
37. 30, 31.

*Metropolis* in  
the Greeke  
tongue signi-  
fies a Mother  
City.

tions in the vnity of Faith, Holinesse and peace, to appoint yet a higher degree of Patriarchs in some of the most eminent Cities of the world, who might haue some oversight & authority ouer all the Primats, Archbishops and other Clergy of all the Nations which were vnder their Patriarchall Iurisdiction. Of these Patriarchs we read in the Counsell of *Nice*, and before that in the whole Christian world, there were but three: The Bishop of *Rome* for the West parts, of *Antioch* for the East, and of *Alexandria* for the South.

B. Carlson.

D. Field ib. li. 3.  
chap. 1.  
Concil. Nicen.  
cant. 6.

The Bishop of *Rome* had these five principal Nations within his Patriarchship, *Italy, Spaine, France, Germany,* and *Brittany*. The other had their Patriarchships bounded also by the Councell of *Nice*. Afterwards, when the Emperours had translated the seat of the Empire from *Rome* to *Constantinople* (whereupon that City was called new *Rome*) and that City was grown very great, Noble, and Magnificent, it was thought fit there to erect a fourth Patriarch, the Patriarch of *Constantinople*: And lastly, for the honour of *Ierusalem* (where our Saviour liued and dyed, and from whence Christian Religion was propagated into all parts of the world) the Bishop of *Ierusalem* was made a fifth Patriarch, and their dominions were assigned vnto them.

6. 4.

D. Field ib.  
Bellar. prefat.  
in 16. de pontif.  
Rom. Concil.  
Constantinop.  
sub Theodosio  
seniore. can. 1.  
& Socrat. lib. 5,  
cap. 8.  
Concil. Chalcedon.  
can. 2. 3. Elen-  
ensis Responso  
ad Apologiam  
Bellarmini. pag.  
170, 172.

Amongst these, the Bishop of *Rome* had the first place of dignity: and in the second generall Counsell holden at *Constantinople* (anno 381.) the Bishop of *Constantinople* obtained the second degree of honour among the Patriarchs, next vnto the Bishop of *Rome*, and before the other of *Alexandria* and *Antioch*. And in the great Counsell of *Chalcedon* (anno 454.) it was decreed that *Rome* and *Constantinople* should haue all Rights, Priuiledges, and Prerogatiues equall: because as *Rome* was before (*Sedes regia*) the seat of the Empire, so now was *Constantinople*; this was the reason then alleadged. But

nor

not long after, the magnificence of *Constantinople* encreasing, and with it the haughtinesse of her Bishop, he challenged to be superiour to the Bishop of *Rome*, and encroached vpon the right of all other, as greater and more honourable then all the rest, and to be the chiefe Bishop of the whole world, because his City was then the chiefe City of the world. About this was the contention betwixt *Gregory* the first of *Rome*, and *Iohn* Bishop of *Constantinople*, whereof I haue spoken before. But *Iohn* carried away the title and honour for ten yeeres, during his life by fauor of the Emperour *Mauricians*; and *Cyriacus* his successor for eleuen yeeres more. But when *Phocas* the Emperour succeeded (a wild, drunken, bloody, adulterous tyrant, who like another *Zimry* hath slayne his Master *Mauricius*) *Boniface* the third Bishop of *Rome* (who had been Chancellor to *Phocas*) obtained of him by earnest suite, to haue that title and honour of Primacy transferred from *Constantinople* to *Rome*. And thus (saith *Paulus Diaconus*) at the entreaty of *Boniface*, *Phocas* appointed the seat of the *Roman* Church to be the head of all Churches: or as *Baronius* deliueres it, onely the *Roman* Bishop should be called vniuersall Bishop, and not the Bishop of *Constantinople*.

*Phocas* is thus described by *Zonaras*, who calls him *pestis*, *tyrannus*, & *pestis humani generis*: & saith, he was worthily slaughtered by *Heraclius*, who cut off his wicked hands and feet, and then his genitals by peccemeale. *Paulus Diaconus* in *Phoca*. The same writeth *Bonifacio* 3. & *Platina* in *Bonifacio* 3. and *Sabellicus* 86. though *Bellarminetay* that *Boniface* sued not for that title in *Apologia pro Torio Baronius* anno 606. nu. 1.

But the contention betwixt the two Patriarchall seas ended not thus; for they of *Constantinople* vpon euery occasion stirred againe, vntill at length difference growing betwixt the two Churches (the Greek & the Latine) about the proceeding of the holy Ghost, either pronounced other to be Heretiks and Schismaticks. In the yeere 869 (about 400. yeeres after the two Patriarchs were equalled at *Chalcedon*) in a Councell at *Constantinople* (wherin Image-worship was established) the two Patriarchs were made friends, and it was agreed,

See before.  
lib. 1. cap. 4. §. 4.

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By *Usher*. De Ecclesiasticarum successionum c. 2. §. 28



*Onuphrius in  
Platinam, m. vi.  
ta Bonifaci. 8.  
G. nebrard l. 4.  
Chronograph.  
Vniuersalis Pa-  
triarcha, Vni-  
uersalis Papa.*

that the one should be stiled *Vniuersall Patriarch*, and the other *Vniuersall Pope*, and so the word *Pope* (which before that time had beene common to all Bishops) became then the proper title of the Bishop of *Rome*.

Hereby we may obserue,

1. That this Primacy or Supremacy of the Bishops of *Rome* was of no such Antiquity as is pretended.

2. That in those times, it was not thought either by the Emperours or by the Councils to haue beene giuen to the Bishops of *Rome*, or established vpon any at all, by the diuine Scriptures (as now the Popes do claime) but left at the discretion of Princes and Wise-men, to giue it to whom they would, and to order or alter it as occasion serued, and the respect or dignity of Cities and times required. For neither were their arguments that then claimed it, drawne from the Scriptures, but from ciuill reatons of State and Policy: neither was it vpon any other reatons settled: and the controuersie proceeded not from any institution of the Omnipotent God, but from the ambition of Impotent men.

3. The author (that settled it vpon the *Roman Bishop*) was *Phocas*, one of the Diuels eldest sonnes, a murderer of his master, a drunken adulterous tyrant, a scourge and plague to mankind.

§. 5.

4. Obserue the Romish Bishops ambition in those times, swaruing from the most honored humility of a number of their first Ancesters, holy men and Martyrs: to whom the ancient Fathers, Councils & Emperors, yeelded much honour and reuerence, as to men sitting at the principall sterne of the Ship of Christs Church to direct and guide it, and merri right worthy of their place, as appeareth by innumerable testimonies in Histories and Fathers both Greeke and Latine, *Irenaus*, *Tertullian*, *Opsatus*, *Ierom*, *Ambrose*, *Basil*, *Chrysostome*, *Augustine*, &c. Thus saith your learned and moderate

*Cassan.*

*Cassander*, and now mark what he immediately addeth. *Georgii Cassan-*  
*Neg, unquam credo, &c.* Neither doe I thinke that euer *dri Consul. alio*  
any controuersie would haue beene amongst vs of this *artic. 7. 8.*  
point, if the Popes had not abused this authority to a *De Pontifice*  
certaine shew of Domination, and stretched it beyond *Romana.*  
the bounds prescribed by Christ & the Church, through  
their ambition and couetousnesse. But this abuse of  
that Bishops power, which first his flatterers stretched  
out beyond measure, gaue occasion to men to thinke ill  
of the power it selfe, which that Bishop had obtained  
by the vniuersall consent of the whole Church: yea, it  
gaue occasion to men wholly to forsake it, which yet  
I thinke hee might recouer (saith *Cassander*) if hee  
would reduce it within the limits prescribed by Christ  
and the ancient Church; and vse it according to Christs  
Gospell, and the tradition of his ancestors, onely to the  
edification of the Church. Therefore at the first, *Lu-*  
*ther* thought, and wrote modestly enough of the power  
of the Pope, though afterwards being offended and  
enraged at the most absurd writing of some of his flat-  
terers, he inueighed more bitterly against it, &c.

And in the next page before this, *Cassander* saith, *Non*  
*negarim, &c.* I cannot deny, but many men were com-  
pelled at first by a godly care sharply to reprove some  
manifest abuses: and the principall cause of this cala-  
mity and distraction of the Church is to be imputed to  
them that being puffed vp with a vaine pride of Eccle-  
siasticall power, did proudly and disdainfully contemne  
and reiect those that iustly and modestly admo-  
nished them. Wherefore I thinke there is no firme  
peace of the Church to be hoped for, except it take be-  
ginning from them who gaue the first cause of the di-  
straction; that is, that those that sit at the Reerne of  
Ecclesiasticall gouernment, remit something of their  
too much rigor, and yeeld something to the peace of  
the Church, and harkening to the earnest enertates  
and admonitions of many godly men, correct manifest  
abuses

abuses according to the rule of holy Scriptures, and the ancient Church, from which they haue swarued. Thus writes your *Cassander*.

D. Field Of the  
Church, book  
5. cap. 50. §.  
These are all.

*Idem. Appendix*  
to the fifth  
booke. pag. 78.

*Luther in libro*  
*contra Papam.*

King James in  
his Praemoni-  
tion to all  
Christian Mo-  
narchs, § Of  
Bishops. pag. 46

Our D. *Field* saith much like to *Cassander*, that if the Bishop of *Rome* would disclaim his claime of vniuersall Iurisdiction, of infallible Iudgement, and power to dispose at his pleasure the kingdomes of the world, and would content himselfe with that all Antiquity gaue him, which is, to be in order and honour the first among Bishops; we would easily grant him to bee in such sort President of generall Counsels, as to sit, and speake first in such meetings, but to bee an absolute Commander, we cannot yeeld vnto him. Thus writes D. *Field*, and more fully in another place: If the Pope would onely clayme to be a Bishop in his Precinct, a Metropolitan in a Prouince, a Patriarch of the West, and of Patriarchs the first and most honourable, to whom the rest are to resort in cases of greatest moment, as to the head and chiefe of their company, to whom it especially pertaineth to haue an eye to the preferuation of the Church in the vniy of Faith and Religion, and the acts and exercises of the same, and with the assistance and concurrence of the other by all due courses to effect that which pertaineth thereunto, without claiming absolute and vncontroulable power, infallibility of Iudgement, and right to dispose the Kingdomes of the world, and to intermeddle in the administration of the temporalities of particular Churches, and the immediate swaying of the iurisdiction thereof, *Luther* himselfe professeth he would neuer open his mouth against him.

Our late most learned and iudicious King *James* of happy memory writes the like: Patriarchs (I know) were in the Primitiue Church, and I likewise reuerence that institution for Order-sake: and amongst them was a contention for the first place. And for my selfe (if that were yet the question) I would with all  
my

my heart giue my consent that the Bishop of *Rome* should haue the first seat: I being a *Westerne King* would goe with the Patriarch of the *West*. And for his temporall Principality ouer the Signory of *Rome*, I doe not quarrell it neither; let him in God his name be *primus Episcopus inter omnes Episcopos*, and *Princeps Episcoporum*; so it be no otherwise but as *Peter* was *Princeps Apostolorum*. But as I well allow of the Hierarchy of the Church for distinction of orders (for so I vnderstand it) so I vtterly deny that there is an earthly Monarch thereof, whose word must bee a Law, and who cannot erre in his sentence.

Thus ye see, if the Bishop of *Rome* enioy not the honours and priuiledges which the ancient Church gaue vnto his predecessors; the fault is not in vs, but in him, who vnworthily abusing his power to vntolerable tyranny, hath worthily lost it, as the Angels not content with their first estate, and the euill seruant, that instead of well guiding his Masters house intrusted to him, misused and beat his fellow seruants; and therefore was cut off, and had his portion with hypocrites.

Iude vers. 6.  
Mat. 24. 45.

## S. 6.

*Antiquus.* I am ioyfull that such iudicious moderate Princes as King *James*; and such great learned men as *Cassander*, *Luther*, *D. Field*, &c. yeeld so much honor to the Pope, but I doubt the greatest part of Protestants doe not so, yet all that they are content to yeeld comes farre short of that which the Scriptures and Fathers doe attribute to Saint *Peter* and his successors.

*Antiquissimus.* Scriptures and Fathers neuer yeeld more. For the Scriptures, will you stand to the examination and iudgement of the most famous Iesuite *Belarmine*?

*Antiq.* That most Reuerend, Learned, Iudicious, and laborious Reader of controuersies at *Rome*, *Belarmine* (the most eminent man, in the most eminent City of the

the world) handling all points so exactly and excellently, that he was therefore made an honourable Cardinall of Rome, and his bookes printed with the priuiledges of the vnererring Pope, the Emperour, and the State of Venice, &c. he (I say) shall ouer-rule my iudgement in all points.

*Bellar. prefatio  
ante libros de  
Romano Pontifice.*

*Antiquis.* Yet take heed your implicit faith doe not deceiue you when it is vnfolded. But in this cause you need seeke no further then to see what hee saith: for first, This cause (of the Popes primacy and power) is the greatest of all other, as himselfe saith, it is *De summa rei Christiana*, the summe totall of Christianity depends vpon it. In it the question is, whether the Church shall stand any longer, or bee dissolued and fall to nothing; for what is it else to demand whether wee may not take the foundation from the building, the Sheephard from the Flocke, the Generall from the Army, the Sunne from the Starres, the head from the body: but to aske whether we may not let the building fall, the Flocke be scattered, the Army disperfed, the Stars obscured, the body lye dead?

*Bellarminibid.*

Therefore secondly, to make this piece (of the state-ly height, wealth and magnificence of the Papacy, which is forsooth the foundation of Religion) most strong: the choycest men for wit, learning, and all other habilities haue bene set on worke to doe their vttermost to maintaine it: of which *Bellarmines* reckoneth the chiefe of sundry Countries: In *Polonia* one, in *France* two, in *Germany* five, in *Low Germany* six, in *England* six, in *Spain* six, in *Italy* eight, in *Graecia* two.

And thirdly, if there be any strength in any of their writings, *Bellarmines* hath it, and sets it out to the vttermost: therefore if thou finde him weake, know for certainty there is no strength in the cause. He musters indeed Scriptures and Fathers, and rangeth them into goodly rankes: but all *ad Pompam*, rather than *ad pugnam*,



*pugnari*. For neuer a one of them strikes a sufficient blow for him, nor against vs.

Against his vrging of the place of *Matth. 16.* (when he hath with all his wit, stretched it as farre as he can) he is faine to admit three exceptions of the Protestants: which ouerthrow all that he would proue. First, that as Christ asked (not of *Peter* onely but) of all, *Whom say yee that I am?* *Peter* answered for all, *Thou art Christ the Sonne of the liuing God*; for all could not speake at once, neither was it decent; one must be the speaker. So also Christ replyed vpon him as vpon all, and therefore what was spoken vnto him belonged to them all: And thus the ancient Fathers interpret it; *Chrysostome* vpon the place, and *Ierome*, and *Austine*, as *Bellarmino* himselfe<sup>h</sup> citeth them, and reciteth their words: neither saith he any thing to auoid their testimonies, but addeth this onely, *Peter* answered for all; as the Prince and Head of all: which in the true sence wee deny not, neither makes it any thing for them.

<sup>h</sup> *He lar de pont.*  
*lib. 1. cap. 12. 6.*  
*Secunda ob.*

Secondly, the Protestants say, It was not vpon *Peters* person, but vpon *Peters* faith (which was the faith of all the Apostles) whereupon Christ would build his Church: *to wit*, That Christ was the Sonne of the liuing God; that is, the great *Messias* promised from the beginning, the Sauour of the world. Thus the Fathers also teach, as *Bellarmino*<sup>i</sup> confesseth, *Hilarius*<sup>k</sup>, *Ambrose*<sup>l</sup>, *Chrysostome*<sup>m</sup>, *Cyrill*<sup>n</sup>: Hee might haue added also *Augustine*<sup>o</sup>, who saith, The Rocke is Christ, not *Peter*, vpon this Rocke which thou hast confessed, vpon this Rocke which thou hast knowne, saying, Thou art Christ, the son of the liuing God, will I build my Church, I will build thee vpon mee, not mee vpon thee, &c. but this your Doctour *Stapleton*<sup>p</sup> calleth *humani lapsus* in Saint *Austine*. To all this *Bellarmino* saith, they meant not *Peters* faith without some relation to his person. What is this to the purpose? This wee admit both in him and in all the Apostles:

<sup>i</sup> *lib. cap. 10. 8.*  
<sup>k</sup> *quarta sentent.*  
<sup>l</sup> *lib. 6. de Triu.*  
<sup>m</sup> *lib. 6. cap. 9.*  
<sup>n</sup> *in Luk. m. Hom.*  
<sup>o</sup> *55 in Mat. &c.*  
<sup>p</sup> *82. in Mat.*  
<sup>q</sup> *in lib. de Triu.*  
<sup>r</sup> *o. de verbis*  
<sup>s</sup> *Tom. sem. 17.*  
<sup>t</sup> *o. Princip. doctr.*  
<sup>u</sup> *lib. 6. cap. 1.*  
<sup>v</sup> *See R. uol. 12.*  
<sup>w</sup> *Hall pag. 103. 104.*

their

their persons may bee said to bee foundations in some sort, (as in *Ephes. 2. 20. Reuel. 21. 14.*) yet that is in regard of the Faith and Doctrine which they taught; the subject and substance whereof was Iesus Christ.

Thirdly, the Protestants alleadge, that whatsoever was promised to Saint *Peter* in the 16. of *Matthew*, was certainly performed to all in *Ioh. 20. 23.* where Christ said to all the Apostles, *Whose-soever finnes yee remit, they are remitted; and whose-soever finnes ye retaine, they are retained.* And this the Fathers also plentifully teach; <sup>a</sup>*Cyprian*, <sup>r</sup>*Hilary*, <sup>r</sup>*Ierome*; and Saint *Augustine* in many places hath the like. All which <sup>r</sup>*Bellarmino* confesseth, adding still (lest he say nothing) that yet *Peter* was a chiefe man among the rest, which is not the question, and none of vs denies it.

<sup>a</sup> Cyp. de sim-  
plicitate prae-  
torum, siue de  
unitate Eccl.

<sup>r</sup> Hilari. lib. 6.  
de Trinit.

<sup>r</sup> Hieron. lib. 1.  
ad Iovinianum.

Atque inquit, dicit,  
super Petrum  
fundatur eccle-  
sia: licet idip-  
sum in alio loco  
super omnes A-  
postolos fiat, &  
construuntur,  
etc.

<sup>r</sup> Ioh. 1. c. 12.

<sup>r</sup> Obiectio 2.  
ultima.

Thus he granteth, first, that what was there spoken to *Peter*, belonged to all the rest: secondly, that the Church was built vpon *Peters* Faith (which was the common faith of all the Apostles) and not vpon *Peters* person either wholly or principally: and thirdly, that which there was promised to *Peter*, was afterward performed to them all: and so this place of *Mat. 16.* makes nothing to the end for which your men so often and to gloriously alleadge it.

*Antiq.* Were it not that I see it with mine eyes, and read the whole tract aduisedly, I should neuer haue beleened that *Bellarmino* had yeelded thus much, but yet he doth it with modifications.

*Antiquis.* Hee must needs make some flourish to satisfie his owne side; but you see, the substance of the matter is flat against him. But note what he grants further. <sup>u</sup> *Peter* was made the foundation of the Church by those words of Christ (*Mat. 16. 18.*) vpon this Rock will I build my Church: so all the Apostles were foundations, and all the three wayes that *Peter* was.

First, as efficient causes, by founding and planting Churches, some in one Country, and some in another: for

<sup>r</sup> Bellar. de  
Pont. Rom. li. 1.  
cap. 1. §. Alie-  
rum arg.

for \* *Paul* would not build vpon another mans foundation: and y he layd the foundation in *Corinth*, and another built thereon. And thus were all the Apostles equally the foundations of the Catholike Church, *Reuel. 21. 14.*

Secondly, as materiall causes, by their Doctrine first reueiled vnto them by the Lord, and then taught by them in all Churches, which was pure without mixture of error; infallible, being inspired by the holy Ghost, and sufficient both for true faith and holy life; whereupon the Church for euer was to rest, without need of any addition: And thus is the Church built equally vpon all the Apostles. <sup>2</sup> And in this Saint *Peter* <sup>2</sup> *Ephes. 2. 20.* was no greater then the rest, nor more infallible.

Thirdly, as formall causes, by their gouernment; for all the Apostles were (*Capita, Rectores, & Pastores Ecclesie Vniuersae*) Heads, Gouvernors, and Pastors of the Church Vniuersall.

*Antiq.* This *Bellarmino* saith indeed, but he addes a difference in this third point; the other were onely heads, as Apostles and Legats, but *Peter* as the ordinary Pastor; they had fulnesse of power, yet so as *Peter* was their head, and they depended vpon him, not hee on them.

*Antiquiss.* What *Bellarmino* yeelds and proues against his owne side, wee may well take as true, and wrested from him by the euidence of the truth. This last, which hee addes in fauour of his side, hee onely saith, but proues not, as behoued him. For how depended the Apostles more on *Peter* then hee on them? where doe we reade, that euer hee appointed, enioyned, limited, or restrained any of them, or shewed any authority ouer them? but contrarily. <sup>a</sup> Wee reade that he was censured by them, and caused to giue an account of his actions, *Act. 11.* <sup>b</sup> And that hee was reproued to his face, and openly by *St. Paul*: who protested also that hee was not inferiour to *St. Peter*, neither recei-

<sup>a</sup> *Act. 11.*  
<sup>b</sup> *Gal. 2.*

<sup>v</sup> lib. 4 de pot. e.  
Rom. cap. 23.

<sup>o</sup> Cardinalis  
Thurcoccemata,  
Dominicus Li-  
cobatus, &c.  
<sup>e</sup> ibid.  
<sup>q</sup> ib.

received they ought from him. And further, euen <sup>e</sup> Bellarmine himselfe saith, they were all equall in the Apostleship, which they receiued equally of Christ immediatly, and none of them of *Peter*, as he proueth against many <sup>d</sup> great men of his owne side in a whole chapter of set purpose. For (the better to make all the Clergy depend vpon *Peter*, though many succeed the other Apostles) many great Catholikes hold that the Apostles receiued not their authority and iurisdiction of Christ immediatly, but Saint *Peter* only, and all the rest of Saint *Peter*, which <sup>e</sup> Bellarmine soundly confutes, both by Scriptures and Fathers, shewing that Christ himselfe gaue them all *parēmpotestatem*, equall power: that not *Peter* but Christ himselfe did chuse *Matthias* by Lot at the instant prayer of the Apostles: that *Paul* was an Apostle not of men, neither by man, but by Iesus Christ, and God the Father, *Gal. 1. 1. &c.* All which makes for the equality of *Peter* with the rest, and not for his superiority ouer them.

*Antiq.* Yet surely he holdeth the same Supremacy which other Catholikes hold, though he think it cannot be grounded so firmly vpon these places.

*Antiquis.* You may well imagine, he giues not ouer (without much compulsion and reluctance,) these castles and holds which other great Capitaines with all their power and policy, held and maintained.

§. 7.

But there is one poore castle more which hee labourerth to hold, though very weakely, that is in *Iohn* 21. 15, where it appeareth, saith hee, that Christ gaue more to Saint *Peter* then to the other Apostles, for hee said vnto him, *Lonest thou mee more then these?* and then addes, *Feed my sheepe.* To him that loued more, he gaue more, to wit, the care of his whole Flocke, euen the care ouer his brethren Apostles, making him generall Pastor ouer them also: for there can no cause or rea-  
son

Bellar. de Rom.  
pontif. l. 1. c. 12.  
et autem.  
See D. Field.  
Church, book  
chap. 22.

son be imagined (saith *Bellarmino*) why vpon *Peters* answere of his singular loue aboute the rest, Christ should singularly say to him *Pasce oues meas*, if he gaue him not something aboute the rest.

To which, we say, the Fathers shew another cause or reason: *Peter* had denied Christ more then the rest, and being forgiven, was to loue more then the rest, (*Luk. 7. 43. 47.*) and therefore Christ vrged him singularly, by thrice asking (*Lowest thou mee?*) answerable to his three denials, to performe the office enioyned in generall to all the Apostles. So saith *Cyrl*, Because he denied him thrice at his Passion, therefore there is a threefold confession of loue required of him: and so the glosse: and Saint *Augustine* saith, A threefold confession answereth to a threefold negation, that the tongue may expresse as much in loue, as it did in feare. And so in very truth, Christs words were rather a stay of *Peters* weaknesse, then a marke of his worthinesse, or a prooffe of his supremacy.

Thus we haue the onely place of Scripture (where vpon *Bellarmino* insisteth) of performance and bestowing supremacy particularly vpon *Peter*: and that not a plaine and euident place of Scripture, or by deduction of euident reason (such as necessary points of diuinity should haue,) but onely their owne infirme, and vnfounded interpretation: a poore and weake ground of so great a building. The transcendent supremacy of the Pope of *Rome* ouer the whole Church of Christ, and the many Doctrines and practises that depend thereupon, haue no other ground in Scripture but this, their owne conceited and forced interpretation of this place, [*Peter lowest thou mee more then these? Feed my sheepe:*] that is, Take thou authority more then these, to make thy successors aboute all theirs, heads of the vniuersall Church, with such power, as themselves shall list to take or exercise.

*Antiq.* I cannot but ingenuously confesse this infere



rence to be weake indeed, and it doth much amaze me, and makes me quake and stagger, to consider how confidently I haue beene perswaded that the Scripture is most plaine and euident for the Popes supremacy, and now to see that nothing of any moment can thence be alleadged for it.

## §. 8.

*Ista et hinc Casaubonus exercitatio, ad Baronium Epist. dedic. pag. 19.*

*Luk. 22. 25. 26. Gasper Scioppius in Ecclesiastico suo exp. cap. 47.*

*Is not this quilibet e quolibet: or rather Contrarium e contrario*

*Antiquis.* By such alleadging of Scriptures, they may make *quidlibet e quolibet*, make any substance of any shadow. The learned Frenchman *Casaubon* wonders at them. *Pasce oves meas*, that is, as *Baronius* interprets it, *Supremum in ecclesia dominum tibi asserere*, Feed my sheepe, that is, Take to thy selfe the highest dominion in the Church: or as *Bellarmino*, *Regis more impera*, Rule and command after the manner of Kings: as if he would of set purpose contradict Christs words; *The kings of Nations exercise dominion ouer them, but yee shall not doe so*. Nay further, and more strangely, *Gasper Scioppius* saith, that Christ by those words hath taken away Kings power and dominion ouer the Nations, and forbidden it to be exercised among Christians: and hath established that infinite power in the Pope ouer Princes by this, and such like places of Scripture. The pious world wonders at the Popes challenge to be the highest Iudge in controuersies of Faith (which heretofore was the office of Councils, by the word of God) but this power and right *Bellarmino* drawes out of the word *Feed*.

Men wonder at the Popes Immunity from error and infallibility in points of Faith: but *Bellarmino* also rayseth it out of the words *Feed my sheepe*. Men wonder at the Popes clayme of power (of many ages neuer heard of) to make Lawes in the Church to binde conscience, yea, as some say, to make new Articles of Faith; but this also *Bellarmino* findes in the same words, *Feed my Sheepe*.

They

They that are practised in reading the Scriptures and Fathers, wonder at the superabundant merits of the Saints, which the Pope dispenseth at his pleasure: but let them cease to wonder, the Scripture giues it to the Pope in that word of Christ to *Peter*, *Feed my Sheep*, For so teacheth *Bellarmino* in his booke of Indulgence. Those that will not be rebels to their Prince the Lords annoynted, wonder and that with indignation, that the Pope (corrupted by his flatterers) should assume to himselfe a power to transerre kingdomes, absolue subjects from the oath of fidelity, and make Kings no Kings: but this power of the Pope, *Bellarmino* and others extract out of the word *Feed*. Nay, there want not them that gather out of the same word a power in the Pope to chastise with temporall punishments, yea, with death, such Princes as are vndutifull to him. So taught *Besanius* and *Sharez*, famous Iesuites in their most iusamous bookes: such things writes *Casaubon*.

If the word *Feed* should signifie all these, it would be very inconuenient for the Pope: for then all Ministers (which are bidden feed \*) should haue all that power and priuiledges which the Pope by that word challengeth.

\* Acts 20. 28.  
1 Pet. 5. 2.

The Fathers tooke the meaning of Christ to be one-ly feed by doctrine, and that they bet vpon and vrged: the Pope takes it to gouerne, *Regio moris impera*. Indeed the greeke word *ποιμαίνειν* (though most commonly it signifie to feed, yet) sometimes signifies to gouerne: but *βοσκω* alwayes to feed. Yet (marke) *βοσκω* is twice in the Text, for *ποιμαίνειν* once, but they catch at gouernment, and let goe feeding; what Christ meant not, nor *Peter* euer vsed, that they lay hold on, gouerning the whole Church: the feeding that Christ meant, and *Peter* vsed, they leaue to others: to labour in the Word and Doctrine is too laborious a feeding for them: and the Friars or Iesuits to whom they leaue that labour, feed vere strangely. It is strange feeding,

See *Tortura*  
*Tortura* p. 52 &  
seq.

to teach men to be Law-breakers, vow-breakers, Oath-breakers; breakers of all Lawes and duties: this is not to feed the sheepe, but to scatter them, to kill their leaders, tread downe their pastures, muddy their waters, stop vp their wells; not to feed, but either to starue or to poison them. In like manner, they make Receiue the keyes of the Kingdome of heauen, to bee also exclude from the kingdomes of the earth. Christ restraines the keyes to sinnes (*Iohn 20. 23. Whose sinnes ye loose*) they extend them to Lawes, Othes, and Vowes: Whatsoever thou bindest, that is, whatsoever league of wickednesse, conspiracy, treason, rebellion, thou tyeest, shall be ratified in heauen; and whatsoever thou loosest, be it bonds of Lawes, duty, faith, oath, obedience, or allegiance, it shall be loosed in heauen. If this be so, Christ should rather haue said to *Peter*, When thou art (not conuerted, but) preuerted (by such Doctrine) strengthen thy brethren (strengthen thy brethren in euill, in their euils, with hope of rewards from God, for breaking his Lawes.) This is most damnable doctrine, not onely against Gods word and the analogy of Faith, but against common ciuility, sence, and reason. Thus they abuse the Scripture to wrong purposes, and peruert it contrary to the meaning, to strengthen euill.

Luk. 12. 32.

## S. 9.

Antonim sumi

mai. dist. 22 c. 5.

Psal. 8 ver. 7, 8.

Matth. Pav. 1.

c. 24.

Tortura. Torti.

pag. 177.

Some haue very ridiculously turned the eighth *Psalm* to serue the Popes turne, *Thou hast put all things vnder his feet*, that is, vnder the Popes gouernment: *all sheepe and Oxen, and the beasts of the field*, that is, men on earth; *the fowles of the ayre*, that is, Angels; *the fishes of the sea*, that is, soules in purgatory. And lately, D. *Maria* out of the same *Psalm*, very seriously brings both Christians and Saracens vnder the Popes power; for *sheepe*, saith he, signifies Christians, and *oxen* Saracens; and so he makes the Pope not onely a sheephard, but

but a Neat-heard, much like to that of *Lumbar*, interpreting a sentence of *Iob* 1. 14. *The Oxen were plowing, and the Asses feeding in their places*: the oxen plowing, that is, saith he, the Priests reading the Scriptures; the Asses feeding, are the people not troubling their heads with such matters, but content to beleue in grosse, as the Church beleuees. A trim text, and finely applied to keepe the people from reading the Scriptures. Such lewd, childish, and ridiculous expounding and alleading of Scriptures, shewes, first, their want of Scripture proofes for the maintenance of their errors: secondly, their bad mindes, struing against their owne knowledge and conscience, to blind and gull the world with a false shew of Scriptures, when in truth, the whole Scriptures are rather against them: thirdly, the base opinion they had of people and Princes too, whom they thought they could coozen with any false shadowes. The obseruing whereof, not onely in their other Authors, but euen in their Decretals, is able alone to make a man hate Popery. For example, in the Decretals, *Deus fecit duo magna luminaria*, God made two great lights, that is, the Pope and the Emperor, and that the Pope is so much bigger then the Emperor, as the Sunne is bigger then the Moone (which, *Clarius* saith, is 6539. times and one fift.) A notable text to shew the Popes greatnesse aboue the Emperour, and that the Emperour receiues all his power and glory from the Pope, as the Moone doth her light from the Sunne, and is light onely on that side that is toward the Sunne, and darke on the side that is auerse. Also, alleading that text, *Tu es Petrus, & super hanc petram aedificabo Ecclesiam meam*: The Lord, saith he, taking Peter into the fellowship of the vndiuided vnity (oh foule blasphemy!) would haue him to be called that which he was himselfe: that the building of the eternall temple might by the maruelous gift of God, consist in *Peters* firmnesse — that from *Peter* as a certain

*Sent lib. 3. ad 25.*  
*& Aquin. 2. 2.*  
*q. 2. art. 6.*

*Archb. Abbas*  
*ag. Hill Reason*  
*s. s. 5.*

*Bedel. letters to*  
*Wadsworth,*  
*pag. 62. 64. 66.*  
*Cacerius de po-*  
*testate Papae l. 2*  
*cap. 12. in C.*  
*Solita de maior.*  
*& obs. d. Morton*  
*Appeal. 5.*  
*cap. 26. sect. 1.*

*Max 16. 18.*

*cap. Fundamen-*  
*tu de elect. in 6*

head, he should as it were powre abroad his gifts into the whole body,--that the Church might stand vpon *Peters* firmnesse.

King James Remonstrance,  
pag. 163. English.

1 Cor. 2. 15.

In these latter times, they haue found out more texts, but no whit better for their purpose then these. Our learned King *James* in his Remonstrance to the Cardinall *Peron*, reciteth some of the chiefeſt.

Saint *Paul* saith, *The spirituall man discerneth all things: ergo*, (they gather) the Pope must be Iudge of all men and matters.

Mat. 28. 18.

Mat. 28. 31.

Mat. 21. 2.

Christ said, *All power is given to me both in heauen and earth: ergo* to his Vicar. The Diuels said, *If thou cast vs out, send vs into the heard of swine*: and Christ said to his Disciples, *Ye shall find an Asse colt bound, loose him and bring him to me*. This sheweth that Christ disposed of temporall things, *ergo* so must his Vicar.

Ioh. 2. 1. 15.

Act. 10. 13.

Iesus not onely commanded *Peter* to feed his sheepe, but also said, *Arise, kill, and eate*: therefore, saith *Baronius*, *Duplex est Petri officium, unum pascere, alterum occidere*: *Peter* had two offices, one to feed, another to kill. (Belike *Peter* is now come to the top of the house, and entred vpon his second office, to kill and deuoure.)

Ier. 1. 10.

Luk. 2. 38.

Mat. 26. 52.

Molina Iesuita.

lib. de iure, tract. 2.

disp. 29.

God said to *Jeremy*, *I haue established thee ouer Nations and kingdomes*, to wit, to preach Gods promises and threatnings; and *Peter* said to Christ, *See here are two swords*; and Christ answered, *It is sufficient* (not too many.) Also Christ said to *Peter*, *Put up thy sword into thy sheath*; *ergo* the Pope hath power ouer Nations and Kingdomes, and two swords, one spirituall, the other temporall.

Psal. 45. 16.

It is said *Psal. 45*. *In stead of thy fathers thou shalt haue children, whom thou shalt make Princes in all lands*.

Ioh. 12. 32.

1 Cor. 6. 3.

Christ said, *If I were lift up from the earth, I will draw all things vnto me*; and Saint *Paul*, *Know ye not that we Paul and the Corinthians &c. shall iudge the Angels? how much more the things that pertaine vnto this life?*

Vpon these places the Papall monarchy for temporall



rall causes hath beene built in these latter ages.

As in former time, Pope *Boniface* the eight, grappling and tugging with *Philip* the Fayre, built his temporal power vpon this, that In the beginning God created heauen and earth.

*Antiq.* I am very sorrowfull to see the sacred Scriptures so vainly alleadged by men accounted holy, wise, and learned, I cannot iustifie them: *Bellarmines* rule condemnes them, when he saith, that All we are bound to beleue with certainty of Faith, must be contained in Gods word in plaine words, or else euidently deducted from thence by good consequence of Reason. But for this great point (I speake my conscience) here is neither euident words nor scarce any shew of consequence.

*Bellarmin. de iustif. l. 3. c. 8. in initio.*

## S. 10.

*Antiquif.* But for the contrary, you shall finde in the Scripture, both euident words and manifest consequence.

*See K. James Præmonition. pag. 47.*

The Scripture is plaine, that the words *Tibi* [*tibi dabo claves*] in effect are spoken in the plurall number in another place, *Mat. 18. 18.* [*Whatsoever ye shall bind on earth, shall be bound and loosed in heauen.*] whereby the very power of the keyes is giuen to all the Apostles. And the words *Pasce oues* vsed to *Peter*, were meant to all the Apostles, as may bee confirmed by a Cloud of witnesses, both of Ancients, and euen of late Popish writers, yea, and diuerse Cardinals. Otherwise, how could *Paul* direct the Church of *Corinth* to excommunicate the incestuous person, *cum spiritu suo*; whereas he should then haue said *cum spiritu Petri*: as our gracious King *James* gathereth: adding also, that all the Apostles vsed their censures in Christs name, neuer speaking of his Vicar: that *Peter* in all the Apostles meetings sat amongst them as one of their number: that when letters were sent from the Councill

(*Acts* 15. 22, 23.) the style was, *It seemed good to the Apostles and Elders, with the whole Church, &c.* without mention of the Head thereof: that Saint *Paul* blameth the *Corinthians*, for that some said they were of *Paul*, some of *Apollo*, some of *Cephas*, some of *Christ*, which he would not haue done; if *Cephas* (that is, *Peter*) had beene Christs Vicar, and head of the Catholike Faith: that Saint *Paul* compareth or rather preferreth himselfe before *Peter*, *Galat.* 2. which had beene rudely done, had he thought *Peter* his Head. Such reasons alleadgeth our iudicious King, to which might bee added also that Saint *Peter* was compelled to giue account of his doings, to the rest of the Apostles, who contended and contested with him about them. *Acts* 11.

See also be.  
fore, §. 6.

III

I hope these Allegations are farre more pregnant against the Supremacy of Saint *Peter*, then the *Romists* are for it.

§. II.

These Fathers  
are thus al-  
leged by Mr  
*Hart*; Confe-  
rence with D.  
*Raynolds*, cap. 5  
diuision 3 p. 217  
out of *Stapleton*  
priu. do. l. 6. c. 13  
*Raynolds*, ib.  
pag. 21.

*Antiq.* Yet the ancient Fathers vnderstand the Scriptures so, that they gaue S. *Peter* most honorable titles: S. *Austen* saith, The Primacy of the Apostles is conspicuous & preeminent with excellēt grace in *Peter*: *Chrysostom* calleth him the mouth of the Apostles, the chief, the top of the Company: *Theodorēt*, the Prince of the Apostles; which title is giuen him by all Antiquity. Others ad out of *Epiphanius*, The highest of the Apostles: *Austen*, the head, president, the first of them. And *Cyprian* saith, The Lord did chuse *Peter* first (haply hee meant, his first Apostle, not his first Disciple: for *Andrew* was first a Disciple, and followed Christ, as Saint *Ambrose* obserueth.) And Saint *Ierom* saith, *Peter* was of so great authority, that St. *Paul* went to visit him, as himselfe writeth, *Gal.* 2. and *Ierom* saith also, that *Peter* was chosen one among the twelue, to the intent that (a head being appointed) occasion of Schisme might be taken away. Of such sayings as these the Fathers bookes are full.

*Antiquis.*

*Antiquis.* Doth not Doctor *Raynolds* there answer you soundly and fully? which you may reade there at large: the brieft substance whereof is this; that all the Fathers sayings touch onely three prerogatiues; the first of Authority, the second of Primacy, the third of Principality, but all far short of the Supremacy which the Pope now claymeth.

<sup>a</sup> See *Raynolds*  
& *Hart*, ibid  
cap. 5. diuis. 3.

1 The authority mentioned by Saint *Ierom*, is onely Credit and Estimation; for so *Ierom* expresseth his owne meaning. Saint *Paul* went vp to *Ierusalem* to conferre of the Gospel with them that were esteemed, that is, with *Peter* and other Apostles, so wit, with *Iames*, *Peter*, and *Iohn*, who were esteemed to be Pillars, *Gal. 2. 2. 9.* for his conference with Apostles of such authority or estimation might adde some credit, authority and estimation to his preaching in the peoples minds. If by authority Saint *Ierom* did meane supreme power over the other Apostles, then *Iames* and *Iohn* should haue had it as well as *Peter*, which is not your Catholike doctrine. Also an inferiour (or equall) in power, may be superiour in authority or estimation: as *Tully* saith of *Metellus* a priuate man (though chosen Consull for the yeere following) That hee forbade certaine playes (when an officer had allowed them) and that which he could not obtaine by power, he did obtaine by authority: that is, with the credit which hee had with the people.

*Cicero oratione*  
in *Pisonem*.

2 The Primacy which the Fathers speake of, was the Primacy of Order, not of Power, because *Peter* was first called to be an Apostle, and first reckoned; this argues no more power then the Fore-man of the Jury hath ouer the rest.

3 The prerogatiue of Principality, was in the excellency of grace, and not of power, (as we say, the Prince of Philosophers, *Aristotle*; the Prince of Poets, *Homer*; that is, the wittiest, or most excellent, not Lord and master ouer the rest.) In this sence Saint *Ausline* spea-  
keth

keth, *Peter* the Apostle in whom that grace and Primacy are so superminent, was corrected by *Paul* a latter Apostle: by calling Saint *Paul* a latter Apostle, hee sheweth his meaning of Saint *Peters* Primacy to bee of his first being an Apostle: and by ioyning Grace with Primacy, he sheweth that in greatnesse of grace consisted his supereminency. So saith Saint *Austen* also, <sup>b</sup> that *Peter* was *Natura unus homo, gratia unus Christianus, abundantiori gratia unus idemq, primus Apostolus*. But to be chiefe in grace is one thing, to be chiefe in power another thing. <sup>c</sup> *Cardinal Turresanensis* saith, A meane Christian (yea an old woman) may in perfection of grace, and amplenesse of vertues, be greater then the Pope; but not in power of iurisdiction. If excellency of grace might carry the supremacy of power, you should take it from Saint *Peter*, and giue it to the blessed Virgin. By gifts of grace, we vnderstand all blessings wherewith our Lord honoured him, inso-much as in one thing or other, he surpassed euery one of the Apostles. Saint *Iohn* might exceed him in multitude of propheties and reuelations, and many gifts of grace, as Saint *Ierom* declareth: <sup>d</sup> Saint *Paul* excelled him in the chiefeest gifts, and laboured more then all the rest, (1 *Cor.* 15.) so that Saint *Austen* giues excellent grace to *Peter* <sup>e</sup>, most excellent grace to *Paul* <sup>f</sup>, and calls him *The Apostle*, by an excellency <sup>g</sup>; yet Saint *Peter* excelled Saint *Paul* in Primacy (or being first chosen) and Saint *Iohn* in age (being the elder) and therefore preferred before them to be the chiefe of the Apostles, by Saint *Ieroms* opinion <sup>h</sup>.

To this *Bellarmino* yeeldeth: <sup>i</sup> seeing *Paul* was called *The Apostle per Antonomasiam: quia plura scripsit, & doctior ac sapientior suis ceteris*: also for planting more Churches then any other, for the other Apostles were sent to certaine Prouinces, he to all the *Gentils* without limitation, and he laboured more abundantly then they all, 1 *Cor.* 15. And after, <sup>k</sup> *Paul* also may bee called

(prin-

<sup>b</sup> Aug. in Ioan.  
Tract. 124.

<sup>c</sup> Turresan. in  
Summa de Ec-  
clesia, l. 2. c. 82.

<sup>d</sup> Ierom. aduer-  
sus Iovinianum  
lib. 1.

<sup>e</sup> De bapt. con.  
Donatistas,  
lib. 2. c. 1.

<sup>f</sup> in Psal. 130.

<sup>g</sup> Cont. duas  
epist. pelagianor-  
um lib. 3. c. 1.

<sup>h</sup> Aetati delatiss-  
est, quia Petrus  
erat senior.

<sup>i</sup> Hiero. adu.  
Iovin. lib. 1.

<sup>k</sup> Bellar. lib. 1.  
de rom. pontif.  
cap. 27. § respo-  
deo Paulum.

<sup>l</sup> § testatur. ib.  
§ & fortasse,

(*principes Apostolorum*) quia *minus Apostolicum excellen-*  
*tiſſimo adimpleuit*, as we call *Virgil* prince of Poets, and  
*Cicero* prince of Orators. Again, *Nam etſi Petrus ma-*  
*ior eſt poteſtate, Paulus maior eſt ſapientia.*—*Leo* makes  
 them the two eyes of the body, whereof *Chriſt* is the  
 head: *De quorum meritis atq; virtutibus nihil diuerſum,*  
*nihil debemus ſentire diſcretum, quia illos & electio pares,*  
*& labor ſimiles, & finis fecit æquales.* The like hath *Max-*  
*imus, ib.* and *Saint Gregory, Paulus Apoſtolus, Petro A-*  
*poſtolorum primo in principatu Apoſtolico frater eſt.*

Again, *Paulus videtur plus Eccleſiæ proſuiſſe quàm Pe-*  
*trus; plures enim ex gentibus ad Chriſti fidem adduxit; plures* Bellar. lib. 5.  
*provincias ſummo cum labore peragravit; plura ſcripta, eaq;* deniq; ſi hæc.  
*utiſſima nobis reliquit.*

*Antiq.* *Saint Ierom* ſaith further, that *Saint Peter* was  
 made the head of the Apoſtles, that all occaſion of  
 Schiſme might be taken away. Will you make nothing  
 of thoſe titles which the Scriptures and Fathers ſo fre-  
 quently giue him, of authority, primacy, principality,  
 ſupereminency, the mouth of the Apoſtles, the top, the  
 higheſt, the preſident, the head and ſuch like?

*Antiq.* Nothing at all for that power which the  
 Church of *Rome* now claymes by them, and which hee  
 neuer claymed nor uſed, neither did the Scriptures or  
 Fathers giue him: What they gaue him we willingly  
 yeeld, A principality of Order, Eſtimation and Grace.  
 For all *Saint Peters* power is comprised in the keyes  
 promiſed him, and in building the Church vpon him:  
 but all the Apoſtles receiue the keyes by *Ieroms* iudge-  
 ment, and the Church is built vpon them equally:  
*Ergo*, by his iudgement *Peter* was nor ouer them in  
 power: and if you will yet ſay, hee had ſome govern-  
 ment ouer them, what can it elſe bee but a guidance,  
 (not as a Monarch ouer ſubiects or inferiours, but) as  
 in *Ariſtocracy*, head of the company, which in power  
 are his equals. For in all aſſemblies about affayres of  
 government, there muſt needs bee one for orders ſake

and

*D. Raynolds. ib.*  
*pag. 226, 227.*  
*D. Field. l. 5.*  
*cap. 24.*



and peace, to begin, to end, to moderate the Actions; and this is Saint *Peters* preheminance, which Saint *Jerome* meant. For, hauing set downe his aduersaries obiection, (But thou saist, The Church is built vpon *Peter*) he answereth; Although the same be done in another place vpon all the Apostles, and they all receiue the keyes of the Kingdome of Heauen, and the strength of the Church is grounded on them equally: yet there is one chosen among the twelue, that (a head being appointed) occasion of Schisme might be takē away. The like hath *S. Cyprian*: The other Apostles, saith he, were that which *Peter* was, endewed with the same fellowship both of honour and power: but the beginning proceedeth from vnity, that the Church may be shewed to be one.

*• Cyprian de V.  
nitate. Ecclesie.  
Erant vtiq;  
& ceteri Apo-  
stoli quod fuis-  
et Petrus, pari  
consortio pradi-  
ti & honoris &  
potestatis, sed  
exordium ab  
vnitate profici-  
scitur, &c.  
• De rom. pont.  
lib. 1. cap. 25.*

*B. Carlton.  
iurisdiction,  
pag. 55, 56.*

*• Basil. epist. 55.*

*• Sidon lib. 6.  
ep. 1 & 4.*

To speake at once; view all the titles of excellency giuen by the ancient Fathers to *S. Peter*, alleadged by *Bellarmino*, weigh them aduisedly without preiudice or partiality, and you shall finde they proue no more, then the excellency of honourable estimation, the primacy of order, and the principality of grace, and are farre short of prouing the Supremacy of power ouer the whole Christian world now claimed and practised by the Bishop of *Rome*.

Wee may also iustly alleadge that the honours and titles that other Bishops gaue to the Bishops of *Rome* for their great vertue in former times, the *Romists* of these latter times vniustly draw to proue the iurisdiction of that Sea: because they may finde the same or greater giuen to other worthy Bishops: as to Saint *Ambrose*, to whom *P. Saint Basil* writing, saith, He holdeth the sterne of that great and famous shippe, the Church of God, and that God hath placed him in the primacy and chiefe seate of the Apostles. So *• Sidonius Apollinaris* Bishop of *Arvern* calleth *Lupus* (a French Bishop) Pope *Lupus*; and his Sea Aposto-like. And writing to *Fonsellus* (another French Bi-  
shop)

shop, & faith, he greatly reioyced, that he found he did  
aboundantly defend his Apostleship. And againe, I  
come to the knowledge of your Apostleship. \* Saint  
*Chrysostom* called Saint *Paul*, Prince of the Apostles.  
\* *Ruffinus* gaue Saint *James* the same title. \* Saint *Gre-*  
*gory* gaue Saint *Paul* the title of Head of the Nations,  
and that hee obtained the gouernment of the whole  
Church. What titles doe the Fathers giue vnto Saint  
*Peter* beyond these? If these doe not proue any gene-  
rall Iurisdiction in others: how doe they proue it in  
Saint *Peter*?

<sup>1</sup> Lib. 7. ep. 4.  
<sup>2</sup> Quod Apolla-  
tius vestri pa-  
trocinium capio-  
nissimum conferre  
vos comperi.  
<sup>3</sup> Lib. 6. ep. 7.  
<sup>4</sup> Ego quoque ad  
Apostolus tui  
noticiam accedo  
<sup>5</sup> Chrysost de  
laudibus Pauli

*hom. 8. & in Gal. 2. Erat Paulus Princeps Apostolorum, honore par Petro, ne quid dicam  
amplius.* \* *Ruffin. histor. lib. 2. cap. 1. Iacobus Apostolorum princeps.* \* *Greg. in 1 Reg.  
lib. 4. cap. 4. Paulus ad Christum conuersus, caput effectus est nationum, qui obtinuit Eccle-  
sia totius principatum.* See D. Field, Church, booke 5. chap. 41.

## 5. 12.

But what need we stand vpon Titles which the  
ancient Fathers gaue to Saint *Peter* or the Pope,  
when the whole course of their actions were  
against the Supremacy now challenged? Remember  
what I haue said \* before of the Fathers misliking and  
disswading the Popes assumed authority in the smallest  
matters (as *Polycarpus* dissuading *Amicetus*; *Polycrates*;  
and the Bishops of the East, and *Irenaeus* with his French  
Bishops in the West, dissuading *Victor*, from new, vn-  
usuall, vniuertifiable courses.) Other Fathers afterwards  
plainely resisting and reiecting the Popes iudgement  
and authority, as the holy Martyr *Cyprian*, with many  
whole Councils of the *African* Bishops, Saint *Basil*  
the Great, and the whole Greeke Church.

<sup>1</sup> ibid. 5. 3.

I shewed you also, how three Popes in succession,  
*Zozimus*, *Boniface*, and *Celestine* (about 400. yeeres af-  
ter Christ) claymed their superiority and priuiledges,  
(not by the Scriptures, but) by a Canon of the Coun-  
cell of *Nice*, which Canon, the holy learned Bishops in  
the Councell of *Carthage* reiected, finding no such  
thing

thing in any of the Copies of the Councell of *Nice*, which their Church kept, or the Church of *Alexandria*, or the Church of *Constantinople*. So that finally (condemning that Canon to be counteser, and the claymed authority of the Church of *Rome* to bee new and vn-lawfull) they made Decrees against the Popes clayme, conformable to their owne Decrees and Customes of former times. <sup>b</sup> I shewed you further, by the Contention betwixt *Iohn* Bishop of *Constantinople*, and *Gregory* the Great, Bishop of *Rome*, that your owne *Gregory* condemned the titles and supremacy which *Iohn* then laboured for, and which your Popes now take vnto them: he, I say, condemned them for Antichristian, and said, none of his ancestors did euer claym them. <sup>c</sup> I shewed you also, how the Bishops of *France*, *Germany*, and *Brittany*, with many Councels, one at *Constantinople*, another at *Frankfurt*, another at *Paris*, with whom also ioyned *Charles* the Great, and *Ludowicus Pius* (beside many learned men in their bookes at that time) opposed the Pope and his Councels, and his authority, in imposing the worship of Images vpon the Church. Of these, and of the succeeding times, I haue spoken <sup>d</sup> (in mine opinion) sufficient to satisfie any moderate man: and vpon occasion I haue much more to say. But reade aduisedly at your leysure, *B. Ieremel*, *B. Morton*, *D. Field*, and our other learned Protestants: or our most iudicious King *James* his bookes; or reade onely *B. Bilsons* booke <sup>e</sup> (who writes fully enough and punctually of these matters) and if you bee not preiudicate and obstinate beyond all reason, you will be satisfied.

<sup>b</sup> *Ibid.* sect. 9.

<sup>c</sup> *Ibid.* sect. 5.

<sup>d</sup> See *ibid.* sect. 9. 10. &c.

<sup>e</sup> *B. Bilson*. The true difference between Christian subiects & vnchristian rebellion, especially the first part, p. 94. & sequen.

<sup>f</sup> *Cassander* on side, (as *Cassander* obserueth) Pope *Steuens* repelled *Saint Cyprian* (a communionis sua) from Communion with

Onely I will adde here for the present, one thing of the *African* Church, about *Saint Cyprians* time and after: The Contention betwixt the Bishops of *Africa* and the Bishop of *Rome* was so great, that on the one side, (as *Cassander* obserueth) Pope *Steuens* repelled *Saint Cyprian* (a communionis sua) from Communion with

with him; admitted not to his speech the Bishops of *Africa* comming from Saint *Cyprian* as Legats: yea, and to-bade all his fraternity to receiue them into their houses: denying them not only peace & communion, but also, *cellum & hospitium*, house-room & lodging: calling *Cyprian* (*Pseudo. kristum, & dolosum operarium*) a false Christ, and deceitfull worker.

See before call.  
chap. 2 § 2.

And on the other side, Saint *Cyprian* and the *Africans* stood out, thinking the Pope and the *Italians*, in the wrong; neither sued they, neither cared they for the Communion of the Pope and the Church of *Rome*. Doctor *Harding* saith, 3 The whole Church of *Africa* withdrew it selfe from the Church of *Rome*, by reason of this difference of Appeales, and so continued in Schisme an hundred yeeres, and in that time were brought into miserable captiuitie by the *Vandales*. (*Harding* might remember that *Rome* it selfe, about the same season, in the space of 140. yeeres, was brought to miserable calamities, being sixe times taken by the wilde and barbarous enemies<sup>h</sup>.) after which time of 100. yeeres, *Eulabius* B. of *Carthage*, condemning his predecessors disobedience, and seeking reconciliation to the Pope, did by publike instrument (or writing) submit and reioyne the *African* Church to the *Roman*. And *Boniface* the Pope writes thereof to the Bishop of *Alexandria*, exciting him to reioyce and giue thanks to God for this reconciliation: saying, that *Aurelius* Bishop of *Carthage* and his fellowes (whereof Saint *Augustine* was one) being set on by the Diuell had borne themselves proudly against the Church of *Rome*, &c. So were Saint *Austen* with 216. other Bishops, with foure generall Councils, of *Africa*, *Carthage*, *Milensis* and *Hippo*, condemned and cursed by *Eulabius*, and declared by *Boniface* the Pope, to bee pricked forwards by the Diuell, and wilfully to liue out of the Church of God, and die in Schisme.

3 *Hardings* answer to *Jewels* challenge, pag. 290.

<sup>h</sup> B. *Jewel* is.

This History, reported by Mr *Harding*, yeelds a great incon-

inconuenience that such good men, as Saint *Augustine*, *Cyprian*, *Fulgensius*, and many others, should willingly liue and dye out of the Community of the *Roman* Church, as Schismatiks, and excommunicated by the Pope: and yet thinke themselves safe enough, and generally accounted by the world to be good Catholics, and many of them Saints: And therefore *Bellarmino* hath reason to discredit this story of the reconciliation, and laboureth to proue it counterfet either in whole or in part <sup>i</sup>. And thus M<sup>r</sup> D. *Harding* is not onely proued often by our B. *Jewel*, but heere confessed by his fellow *Bellarmino* to be an errant Catholike, an abuser of the world by fables; and yet lately againe<sup>k</sup> *Costerus* the Iesuit mentions the same story as true. Such is their v-nity among themselves, and the certainty of their both histories and doctrines. If this history be true; then in those times, holy men, Saints, and Martyrs, made no great conscience to resist the Pope, to reiect his souerainty, to liue and dye out of the communion of the Church of *Rome*: if the story be false, then condemne your great D. *Harding*, and the Authors which he followes, as abusers of the world by falsities.

By all this, it appeareth that whatsoever titles the Ancient Fathers gaue to Saint *Peter*: they denyed the supremacy now challenged to the Bishops of *Rome* his pretended successors.

## 6. 13.

For indeed, the things wherein Saint *Peter* excelled the other Apostles, were personall, proper to his person onely, and not communicable to his successors. To be the eldest, first chosen, of greatest estimation, fullest of grace, &c. were not things descending to his successors, but proper to himselfe.

*Antiq.* Neither doe the Bishops of *Rome* challenge these properties: but his *Vniuersality* of commission o-  
uer the whole world, and his *Infalibility* of Iudgement.

*Antiquis.*

<sup>i</sup> *Bellar. de Rom. Pontif. l. 2 c. 25.*

<sup>k</sup> *Coster. enchir. cap. De summo Pont. obiectio decima solet.*  
<sup>o</sup> *Sanders de wisb. monarch. lib. 7. pag. 369.*  
 as *Lindanbe. fore Panopl. lib. 4. cap. 48.*



*Antiquis.* But in these two things the other Apostles Proued before were his equals. Saint *Paul* had care ouer all Churches § 6, & 11.  
 2 Cor. 11. so had the rest: and all of them were guided by the holy Ghost from error, both in teaching and writing.

*Ans.* True, but they could not leaue these to their successors, as Saint *Peter* might.

*Antiquis.* So saith *Belarmine* indeed: <sup>a</sup> *Iurisdictio vniuersalis Petro data est ut ordinario pastori, cui perpetuo succederetur: alijs vero tanquam delegatis, quibus non succederetur.* <sup>a De pont. lib. 1. cap. 9. § Respondeo Pontificatum.</sup>

What should be the reason of this? Forsooth, they say that Christ made Saint *Peter* supreme Pastor and Bishop of the whole world, and so likewise his successors for euer: but afterwards he gaue the same authority to the rest of the Apostles for their liues onely: A strange conceit, Christ first gaue him a Monarchy, and afterwards tooke it away againe; auoyding his first grant to one, by his second grant to eleuen more: for by making al the twelue of equall authority in all parts of the world and towards all persons, so that no one of them could limit or restraine another, hee tooke away the Monarchy from one which he had first giuen him, and made it an Aristocracy of twelue equals in power: and at their deathes, taking away succession from eleuen, and giuing it to one, made a Monarchy of the Aristocracy againe, and rayfed Saint *Peters* successor to be greater then *Peter* himselfe had beene without any peeres, honouring the Pope more then he honoured *Peter*. For *Peter* was onely one of the *Duodecem viri*, but his successor a sole and absolute Monarch, and all the other Apostles successors were vnderlings, receiuing all their calling, mission, and commission from him, and not to be restrayned, limited, gouerned by him alone. Who would not take this for a strange Paradoxe, vnworthy of wise and learned men? and yet this they are compelled to hold, for two reasons: first, because it is

See Doctor  
*Field* Church,  
 Booke 5. cap.  
 23. pag. 114.

most cleare that the Apostles were all equall in power and commission, and receiued it immediately from Christ and not from *Peter*, which they cannot, they do not deny. Secondly, because if all the Apostles should leaue their power to their successors, then their successors should not depend vpon Saint *Peters*, but should deriue their power from Christ himselfe, by a line of succession as well as *Peters* did; and consequently all the Bishops ordayned by the other Apostles and by their successors to the worlds end (whereof there were and are innumerable) should haue no dependance of Saint *Peter*, neither could be limited or ordered by his successors, as *Bellarmino* saw well enough<sup>b</sup>. Therefore, where Saint *Cyprian* saith, The rest of the Apostles had equall power with *Peter*; Their note saith, This must be vnderstood of the equality of the Apostleship, which ceased when the Apostles dyed: and passed not ouer vnto Bishops<sup>c</sup>.

<sup>b</sup> Lib. 4. cap. 21.  
§. *At contra*:  
lib. 2. cap. 23.  
§. *Secunda*  
*ratio*.

<sup>c</sup> In the annotation to *Cyprian*, printed at Rome by *Paulus Manutius*, at the Popes command.  
*Raynolds & Hart*, p. 221.

<sup>d</sup> *Bellarmino* de pont.  
lib. 1. c. 23. §. *vi*.  
*gestina prima*.  
c. 16. §. *Respon-*  
*deo in Apostola-*  
*in contineri*  
*Episcopatum*.

*Bellarmino*<sup>d</sup> saw that this shift would not serue the Popes turne (because the world is full of the Apostles successors, lineally comming from them, which no way should depend vpon Saint *Peter*) therefore he hath another conceit more strange than the former; That the rest were made also Apostles by Christ, and so continued for their life: but they were consecrated Bishops not by Christ, but by Saint *Peter*: and so consequently (the Apostolike office ceasing) all the Bishops authority was deriued from Saint *Peter*; A fine conceit, were it true; but himselfe saith presently after<sup>e</sup> that the Bishops office is containd in the Apostles office, so that in being Apostles they were Bishops also without any further or new ordination; for what Ecclesiasticall acts can any Bishop doe, which the Apostles could not? Christ gaue to the Apostles power to preach and baptize, *Mat. 28. 19.* power to minister the holy Communion, *Luke 22. 19.* power of the keyes, of binding and loosing, of remitting and retayning sinnes

sinnes, of planting Churches, ordaining Bishops and Ministers. For the Apostleship is the highest office in the Church of God, and containeth the power of all the rest in it, Christ by saying *Sicut misit me Pater*, *Ego mitto vos*, gave them his owne office and authority, and made them his *Vicars*, as the Fathers *Chrysostome*, and *Theophylact* speake, and *Bellarmine* alloweth.<sup>h</sup>

And whereas Saint *James* the younger was ordained Bishop of *Ierusalem* by the other Apostles (as the Ancients shew;) that ordination was not a new power given him, but a speciall application of his old power to that particular diocese<sup>l</sup>; as also the translation of a Bishop to another *See*, is not the making of a new Bishop, but a meere application of the old to a new place<sup>k</sup>.

## S. 14.

Thus you see sufficiently (I hope) that though the Church<sup>l</sup> attributed much to Saint *Peter*, yet<sup>m</sup> not such supreme iurisdiction over the whole Church, as now is claymed; neither could the prerogatives due to him, descend to his successors; no such thing can be proued either by the<sup>n</sup> Scriptures, or the<sup>p</sup> Fathers, but plainly the<sup>q</sup> contrary. Saint *Cyprian* saith wisely, that Almighty God wisely foreseeing what evils might follow such vniuersality of power and iurisdiction in one man; ordained, that there should be a great number of Bishops ioyned in equall commission, that so, if some fell, the rest might stand and keepe the people from a generall downefall, as it was in the time of the *Arians*, wherein many Bishops were corrupted, and amongst them the<sup>r</sup> Bishop of *Rome*; others remayning sound, and preuayling to saue the Church from generall corruption.

To conclude this great point, we account this claymed iurisdiction to be one of the great corruptions of

<sup>l</sup> Bellar de pont. lib. 4. cap. 23. §. Addit Cyril. § Ioh. 20. <sup>h</sup> Ib. initia capitis.

<sup>i</sup> Wherein Bellar. troubles himselfe idly, de pont l. 1. c. 23. <sup>k</sup> D Field, ib. pag 116, 117.

<sup>l</sup> Section 3, 4, 5. <sup>m</sup> Sect. 10, 11, 12. <sup>n</sup> Sect 13. <sup>o</sup> Sect. 6, 7, 8, 9. <sup>p</sup> Sect. 11. <sup>q</sup> Sect 10, 12. <sup>r</sup> Cyprian epist. 67. <sup>s</sup> D. Field, Church, book 5. c. 42. p. 288.

<sup>t</sup> See the next chapter, sect. 4. <sup>u</sup> Liber us: and before, c. 1. sect. 1. subject. 3. §. 5.

the Church of *Rome*: a politike deuice to set vp an earthly Kingdome. We know there was a Church of God vpon earth perfect and pure, before there was a Church at *Rome*: and that the Churches in other Nations, of *Corinth*, *Galatia*, *Ephesus*, *Philippy*, &c. had no dependance vpon the Church of *Rome*: they were her sisters, not her daughters: equally branches of the Oliue tree, *Rom. 11*. *Rome* was not the Roor, and they the Sprigs. And the Church of *Rome* was more perfect and pure before this great iurisdiction was euer claymed and practised, then euer it was after; and saluation therein more easily attained. We know that in the smallest Churches, euen those in *Philemons*, and in *Aquila* and *Priscillaes* houses, saluation was to bee had, without subiection to *Rome*; For wheresoever two or three are gathered together in Christs name, hee is amongst them. They that heare his voyce and follow him, are his Sheepe and Church, whethee they be vnder the Pope or no. And they that are built vpon the foundation of the Apostles and Prophets, Christ himselfe being the chiefe corner stone; are not strangers and aliens, but of the household of God, and fellow Citizens with the Saints. The condition of being vnder the Pope is no where required in Scripture, but saluation promised (wheresoever it is promised), without it. If nothing be necessary to be beleued to saluation, but what is deliuered in plaine words in Scripture, or else thence deducted by euident consequence of reason (as *Bellarmino* teacheth) then this point is not necessary to be beleued, then saluation may be had without it. The ancient Christians indeed reuerenced the Church of *Rome*, and thought fit to keep in the Community of so famous a Church: but they neuer acknowledged the Prerogatiue of the Bishop thereof to bee such, that it was damnable to be from vnder him, or separate from community with him, or feared his excommunication as damnable. For the Greeke Church (which was a long

Philem. 2.

1 Cor. 16. 19.

Mat. 18. 20.

Iohn. 10. 27.

Ephes. 2. 19,  
20.

long time a principall part of the Christian world) was neuer subiect to the *Roman* Bishop, but (as *Bellarmino* confesseth <sup>a</sup>) diuided from the *Roman* 800. yeeres. And <sup>b</sup> All the Churches of *Asia* were excommunicated by Pope *Vistor*, vniustly, and contrary to the course of all his predecessors, as both *Irenaeus* with his *Westerne* Bishops, and all the *Easterne* Bishops manifested it vnto him, and therefore they little regarded it, though (as *Bellarmino* saith <sup>c</sup>) we neuer read it was recalled, or they absolved.

<sup>a</sup> Pope *Steen* threatned the *African* Bishops with excommunication, which they, ioyning with Saint *Cyprian* the famous Bishop of *Carthage*, made none account of <sup>e</sup>. Saint *Cyprian* was notwithstanding alwaies accounted in the number of Catholikes, <sup>f</sup> and afterward crowned with Martyrdome. In Saint *Augustines* time the *African* Fathers <sup>g</sup> continued to withstand Pope *Celestine* and his successors, and stood willingly excommunicated an hundred yeeres, as appeares by the Epistle of *Bonifacius* <sup>h</sup>, whereof I spake before. <sup>i</sup> *Bellarmino* and <sup>k</sup> *Baronius* that deny the story thereof, and would discredit that Epistle, know very well that many learned men of their side allow, applaude and alleadge it, (as *Lindan*, *Sanders*, *Harding*, *Coster*, &c.) and so either are blindly deceiued, or wilfully deceiue the world: they know also that the *African* Bishops (and among them Saint *Augustine* the Chiefe) did very sharply withstand the *Roman* Bishops clayme for Appales to *Rome*: and <sup>k</sup> they know also that from the time of Saint *Cyprian* the Church of *Africa* began to be separated from the Church of *Rome*. <sup>l</sup> In which time there were innumerable troopes of Martyrs that dyed for the Catholike Faith, as *Baronius* confesseth. <sup>m</sup> *Baronius* describeth also out of *Beda*, how the Churches of great *Brittain* (*England* and *Scotland*) were diuided a long time from the *Roman* Church, and subiection to her rites, which were commanded vnder paine of

See B. Morton.

Causa Regia

cap. 1. § 4 pag. 4.

Bellarmino in

Præfat ad libros

de Rom. Pont.

pag. 15.

Bellar. li. 3. de

verbo Des c. 6.

Secund. 10

Bellar de Rom.

pont. li. 2. c. 19.

S. At obiectis.

Bini Annos.

in Concil. 1. Car-

thag.

See before,

12.

Bellar. lib. 2.

concil. c. 5. § 1

Card. Cusan

concil. cath.

lib. 1. cap. 20.

See before,

§ 12.

Bellar de Rom.

pont. lib. 2. c. 25.

S. Salmeron.

rom 12. tractat.

§ 8. p. 498 col. 1.

Baronius romo

§. anno 419. ex.

93.

Baron. romo

§. anno 604.

nu. 55 &amp; 58.



excommunication, and stood out in *Gregory the Greats* time, about 600. yeeres after Christ, and would not yeeld the desired subiection for all that *Augustine* could doe, and yet they were accounted Catholike Christians: and on one day, twelue hundred of them were crowned with Martyrdome, dying for the Faith of Christ, *contra Northumbros infideles*, as your histories tell vs<sup>n</sup>. In these latter times, our Aduertaries reckon examples enow<sup>o</sup> of *Greekes, Armenians, Ruthemians, Egyptians, Ethiopians*, and other remote parts of the world, which doe not acknowledge the Pope to bee their superiour, no more than the Protestants doe. And yet your *Azorius* (a choyce man, deliuering the doctrine of the *Roman Church*) dare not affirme them to be heretikes, but excuseth their opinions different from the *Romists*, and calls them onely Schismatikes, because they refuse the *Roman* superiority. To say nothing of the Protestants, whereof there are innumerable in *Germany, France, Brunsau, Polonia, Dania, Bohemia, Hungaria, Heluetia, Suetia, Silesia, Moravia, Transilvania*, and other parts, which in this age make the greater part of Christendome; which all reiect the *Roman* Hierarchy, as contrary to the Apostles doctrine, and the Primitive Church for many ages.

It may seeme strange that any man that hath any dram of Christian Charity, or come of Christian salt in his heart, should perswade himselfe, or force his heart to thinke, that so many learned Bishops of old time, and Christians suffering Martyrdome for Christs sake; and such infinite store of people of all nations in these latter ages, professing Iesus Christs religion, holding all points necessary to saluation; and for them suffering losse of goods, imprisonment, banishment, death and deprivation of all earthly comforts besides it, should cease to be Christians, and become damned creatures onely because they will not become subiects to the Pope of *Rome*, as to their superiour; who (as they

<sup>n</sup> Galfrid Monum. bist. lib. 1. cap. 12, 13.

<sup>o</sup> Azorius Iesuita Institui. moral. part. 1. lib. 8. cap. 20. S. Decimo quae.

they are verily persuaded) sitteth as Antichrist in the Church of God, abrogating many of Gods Lawes, and establishing his owne.

Or shall they that in tenderness of Conscience haue reformed many grosse abuses in life, and errors in doctrine, which had crept into the Latine Church, bee condemned for reforming them, and not communicating with him in his continued abuses, though they hold all good things with him, and refuse nothing which the Scriptures and pure Antiquity hath deliuered? No (my friend.) Be you *Antiquus*, if you will, and sticke to *Hildebrands* dictates, broached eleven hundred yeeres after Christ (when Satan was newly looted) or to *Boniface* the eights decree 200. yeeres after *Hildebrand* (for that is your greatest Antiquity:) I will bee *Antiquissimus* and hold the old Religion which the Apostles taught, which the first Churches held, the East, the South, the West, the middle Churches, yea, all Churches (even the *Roman* Church it self) for many hundred yeeres next after Christ; according to which patterns the Protestants haue reformed their Churches in these latter ages as neere as was possible for them: and make no more doubt of saluation therein, then of the holy Fathers, Saints, and Martyrs of former times, which reiected the Popes superiority and soueraignty, as we doe.

## CHAP. 7.

Of the Popes infallible iudgement in guiding  
the Church by true doctrine.

§. 1. *It cannot be proued by Scriptures, or Fathers, or by the Analogy to the chiefe Priests of the old Testament.*

§. 2. *Neither is such infallibility now necessary in any man.*

§. 3. *But if in any man, most improbably in the Popes, whereof some haue been children, and many most wicked men, and monsters of men.*

§. 4. *And many Popes haue erred (De facto) in Iudgement.*

§. 5. *Which the Romists distinctions and euasions cannot auoid.*

§. 6. *The manifold and manifest Iudgement of Antiquity ouerthrowes this supposed infallibility.* For

§. I. *The Ancients neuer accounted the Pope, fallible:*

§. II. *And neuer in their writings mentioned their Infallibility.*

§. III. *But reiected often both their iurisdiction and Iudgement.*

§. IIII. *Which if they had beene established and blessed, the Fathers studies, and commentaries vpon the Scriptures, had beene in vaine.*

§. V. *And Councils had beene called to no purpose.*

§. I.

*Antiquus.*



Vppose the Popes claymed-supreme-gouernment ouer the whole Church cannot bee proued by Scriptures nor Fathers, yet if he haue infallibility of iudgement in all points of heauenly doctrine, we are bound to submit vnto him.

*Antiquis.*

*Antiquissimus.* Prove that hee hath such infallibility, and we will submit to his iudgement.

*Antiq.* It is proved by the text, <sup>a</sup> *Luk 22. 31, 32.* *Si a Be lar. de mon, Simon, Behold Satan hath desired to winnow you like Rom Pont. lib. 4 cap. 3.* wheat, but I have prayed for thee that thy Faith should not faile, and when thou art converted, Strengthen thy brethren.

*Antiqui.* These words are no way applicable to *Peters* successors, except you will have them first deny Christ outwardly (though faith saile not in their heart) and secondly convert, and afterward strengthen their brethren. Else these things are proper to *Peter*, who indeed was so grievously tempted by *Sathan*, that in that triall, through the extremity of feare, he denied Christ, and that with bitter imprecations: but yet by vertue of Christs prayer, he denied him not by infidelity, the perswasion of his heart remayned the same it was before; then repenting bitterly for his outward Apostacy, and receiuing the sweetnesse of Gods mercy in forgiuing, converting, and strengthening him, hee was able and fit to strengthen his brethren, to prevent their like falls, or restore them after their falls by hope of the like mercy. Thus your Iesuite <sup>b</sup> *Sa* interprets this place, truly alluding the interlineall glosse for it. And thus doth <sup>c</sup> *Theophylact* also, attributing the confirmation of his brethren, not to *Peters* constancy in the true Faith, but to his sence of Gods tender mercy recalling and recouering him: by which he was able to strengthen the weak, to comfort the sorrowfull, to confirme the doubtfull, and to raise them vnto assured hope of finding mercy, that otherwise were ready to despair. For who will not be confirmed (saith the same *Theophylact*) by *Peter*, in the comfortable perswasion of Gods gracious mercy to repentant sinners, that seeth him (whom Christ had so much honoured) after to shamefull and execrable fault of Abnegation of his place, his losing Master, the Lord of life, not onely received to mercy, but restored to the dignity of the prime and chiefe

<sup>b</sup> *Sa Iesuita schol. in Luk. 22*  
*est, sicut ego orando te pro-*  
*terlineari glori-*  
*(a) ne des. eras,*  
*sicut inf. miores*  
*suas exemplis*  
*tue poenitentia*  
*conforta, ne de*  
*uicia des. erant.*  
*See Ar. as Mor-*  
*tanus, & Aquin-*  
*as Catena, on*  
*theophylact.*  
<sup>c</sup> *Theophylact.*  
*pon Luk. 22.*

d D. Field,  
Church, booke  
5 chap. 42.

chiefe Apostle? *Bellarmino* bringeth some reasons and allegations to proue those words of *Luk. 22.* to make for *Saint Peters* (and his successors) infallibility, but all farre too weake to proue his purpose. See them fully examined and answered by *D. Field*,<sup>d</sup> who answers also the other allegations of *Mat. 16. 18.* *Vpon this Rocke I will build my Church:* and of *Iohn 21. 15, 16, 17.* *Feed my sheepe, feed my lambes.* Vpon which, the infallibility of the Pope cannot possibly be grounded, neither doe the Fathers come neere to proue it, which are alledged for it, as he sheweth.

e Before chap.  
6 section 6, 7.  
f ib sect. 12.

*Antiq.* For the places of *Saint Matthew 16.* and *St. Iohn 21.* Vpon this Rocke, and *Feed my sheepe,* since you haue proued by the Fathers iudgement<sup>e</sup> that they belong as well to the other Apostles as to *Saint Peter*, I relye not vpon them, nor vpon the Fathers, who by<sup>f</sup> refusing the Popes supreme government, seeme thereby also to deny his infallibility.

g *Bellar. de pont.*  
*lib. 4. cap. 3. §.*  
*quarto probatur*

But there is another thing, vrged by s many, and seemes to be of great force to proue this questioned infallibility: That the high Priest of the old Testament had in his brest-place the *Vrim* and *Thummim*, *Exod. 28. & 30.* that is, *Doctrine* and *Verity*, which is expounded in the 17. & 9. of *Deuteronomy*, where the Lord commands them that doubt of the sence of the diuine Law, to repayre to the Chiefe Priest, and enquire of him, adding That he shall tell them the truth of iudgement. Therefore both by signes, and by words the Lord hath promised that in the brest of the Chiefe Priest shall reside Doctrine and Verity; and therefore that he cannot erre, when he teacheth the people. And if this was fit for the Aaronicall chiefe Priest, much more for the Christian. Conformable whereunto<sup>h</sup> *Caiphas*, the Iewes high Priest, in a Councell, prophesied (truly) that Christ should dye for the Nation. Vpon which Text, the *Rhemists* do note, That the gifts of the holy Ghost follow the Order and Office, not the merits

h *Ioh 11. 51.* &  
*Rhemists* ther-  
vpon,



merits and persons of men; as *Caiphas* a man many wayes wicked, and in part an vsurper, in the time when the Priesthood began to decline and giue place to the new ordinance of Christ, had yet some assistance of God for vtterance of truth, which *Caiphas* himselfe meant not: therefore we should not maruell that Christ deliuereth his truth by Prelats, his officers, though wicked and vnworthy of their office, as also <sup>i</sup> *Canus* <sup>i</sup> *Canus* loc. theol. lib. 5. cap. ult. §. 44 id. <sup>k</sup> *Rossensis con- tra Affect. Lutheri, veritat.* 3. pag. 12.

*Antiquis.* The high Priests, by their education, office, reading, study, and conference, must in all reason, haue knowledge farre beyond ordinary people, for signe whereof, they might weare the *Vram* and *Thum-mim*: and the people were to repayre to them for direction in their doubts, (as now to their learned Ministers, whose lips must preserue knowledge.) But the people were not to take all for infallible which they said. <sup>i</sup> The Iewes had a glosse vpon that text [If the Iudge shall tell thee that the right hand is the left, and affirme: he left to be the right, thou must beleue him.] But this is absurd (saith their *Tyrannus*) for no iudgement that is manifestly false must be beleued from any man of what authority soener he be. But the people are appointed onely to doe all things which the high Priests shall teach according to the Law, *Deut.* 17. 11

Whereupon Christ saith, = The Scribes and Pharisees <sup>m</sup> *Mat.* 23. 2. sit vpon *Moses* Chaire, and therefore are to be hearkened vnto (not in all things generally, whatsoeuer they say, but onely when they vtter and deliuer *parumnia ad Cathedram* things agreeable to *Moses* doctrine: as the author of the ordinary glosse noteth).

This therefore proues no infallibility in the high Priest, nor in the Pope, no more doth that of *Caiphas* (to whom wee wonder that you in earnest parallell your Pope:) For he spake once in the Councell, truly, and prophetically (God directing him, and the euent con-

<sup>n</sup> *Glosa in aur- dem totum. See. Reynolds, Hist.* o *1oh.* 11. 49,

p Mat 26. 65.

q Bellar. lib. 2.

de conciliis cap.

8. § alii dicunt.

confirming it : ) but he spake also in the Councell most vntreuly and blasphemously, when he said that Christ blasphemed : as *Bellarmino* saith well. Therefore to establish an opinion of an infallible Iudge by an example of a Iudge blasphemously erroneous in Iudgement, is little better then to erect a *Roman Caiphas*.

## §. 2.

You see therefore by the insufficiency of your proofes, first, that you haue no probability of your Popes infallibility.

Now I tell you secondly, there is no necessity of any such thing in any one man in the Church of God, because we haue all the points of Christian doctrine necessary to saluation, plainly and infallibly deliuered in the Scriptures. Saint *Peter* was infallibly guided by the holy Ghost, and freed from all error in doctrine either by teaching then presently, or deliuered by writing to posterity ; so were all the other Apostles. And what they taught necessary for all men to beleue vnto saluation, that they wrote and left for the instruction of the Church in succeeding ages to the end of the world, whereupon all true Christians may and must stay themselves for all points touching the foundation of Religion, & necessary to saluation. If it were possible for an Angell from heauen to come and teach otherwise, *St. Paul* doth confidently and doubly pronounce him Anathema. As long as any men or Churches hold fast what the Apostles haue deliuered, they doe vnfallibly hold the truth ; when they swarue from that, they swarue from the Rule of truth, and may quickly lose themselves in inextricable errors. The latitude of this vnfallible necessary sauing knowledge, I haue described before, and it is that wee must earnestly contend for, as Saint *Iude* saith, *Earnestly contend for the Faith which was once deliuered to the Saints* ; once deliuered, that is, first, and once for all deliuered by the

Apo-

Apostles to the first Church, and neuer after to be altered; for that contend earnestly, and for other profitable doctrines that are thence deducted by manifest consequence of Reason, contend also, but more moderately. For things obscurely thence deducted, and not profitable at all, contend not.

Let euery mans iudgement submit to the rule (of the absolutely necessary points sufficient for saluation) once and first giuen: and we shall need no more nor further infallibility in any man.

## S. 3.

But if this (so much spoken of) infallibility of iudgement for teaching and gouerning the Church, should be giuen to any one ranke of men, it is very vnlikely the Popes should be the men. Is it reasonable to thinke that children in yeeres and vnderstanding, or men of corrupt and filthy liues, monsters of men (such as many of your Popes were) should be Gods chiefe infallible gouernours of his Church? *Benedict* the 9. was made Pope at 12. or 10. yeeres old (as *Baronius* confesseth <sup>a</sup>) a *Baronius* and ruled that Church 20. yeeres. A likely Shepherds boy in Saint *Peters* place, to feed his sheepe (the flocks, they say, of all Christendome) by doctrine and example! more likely to be a plague to the flocke: as God, threatening a plague to the Common wealth, <sup>b</sup> said, <sup>b</sup> Children should reigne ouer them. *Aristotle* iudged a Youth not a fit hearer of Morall Philosophy, and yet must this childe bee thought a fit teacher of heavenly doctrine, yea, to be the Vniuersall Oracle of the world, that hath neither possibility to erre himselfe, nor misleade others. Such a vertue hath the Popes Chayre to infuse learning and all habilities into a Schoole-boy, that knowes not his Grammar, to serue the *Roman* turn well enough; to interpret the Scriptures, assayle all questions, resiole all doubts, sit at the sterne and guide the shippe of the Church, call Councels, and iudge of all

all their decrees, ratifie some, nullifie others (as one of farre greater iudgement than all the learned of the world) yea, to determine all causes, depose Kings, command Angels, open and shut both heauen and hell, and doe euery thing as well as Saint *Peter* himselte. Ho w thinke you? is it reason for any man to thinke so?

*Antiq.* Many defects may bee supplied by learned Cardinals, graue and wise Counsellors.

*Antiquis.* A miserable head that hath his wit to seeke in another mans brains; but you place not infallibility in the Counsellors, but onely in the Pope himselte; his saylings are not to be amended by theirs, but theirs by him: and indeed, if he be infallible, they are superfluous, and so are all Councils and learned men. See another Pope somewhat elder, but a great deale worse; *John 12.* He was made Pope at 18. yeeres of age: the *Romish* Church thought it a lesse euill to endure one head, though monstrous (*Monstruosum quantumlibet caput ferre*, saith *Baronius*) than to be infamed with two heads, and one body to be cut in two. Vpon Saint *Dunstan* comming to him to receiue his Pall to be Arch-bishop of *Canterbury*, at last, *Baronius* addes, *Vidisti extrema duo, Episcopum sanctissimum, pontificem vero moribus perdisissimum*: Thou hast seen two extreme contraries, A most holy Bishop (*Dunstan*) and a most wicked liuing Pope (*John* the twelfth.) *Baronius* saith, this *John* was accused of many most notorious crimes, of adultery with *Rainerius* his widdow, and with *Stephana* his Fathers concubine, and the widdow *Anna*, and with his (or her) neece, and that he made the holy palace a stewes and brothell house, that hee put out the eyes of his ghostly Father *Bened*, who died vpon it: that hee cut off the stones of *John* the Cardinall subdeacon, and so killed him: that he dranke to the loue of the Diuell in wine: that in playing at dice, he would inuocate the ayde of *Iupiter*, *Venus*, and other heathen gods: that the whole Councell of the Bishops of *Italy* wrote

*Greg. Pal.*  
*Antiq. fidei l. 8.*  
*c. 10. §. Ex quo.*  
This were to  
giue infallibi-  
lity not to the  
Pope, but to  
the Pope with  
his Cardinals.  
*Baronius an. 10.*  
155.

*Baron. an. 10.*  
156; n. 17.

wrote vnto him that he was accused of murder, periury, sacriledge, yea, and incest with his own kindred and his two sisters, &c. they required him to come and answer for himselfe, promising him to doe nothing but according to the Canons. He wrote againe thus ridiculously and childishly, *Iohannes episcopus, seruus seruorum Dei, omnibus episcopis: Nos audimus dicere, quod vos vultis alium papam facere: si hoc feceritis, excommunico vos de Deo omnipotenti, ut non habeatis licentiam vllum ordinare & missam celebrare.*

<sup>f</sup> *Platina* in his life (reckoning him *Iohn 13*) calls him <sup>f</sup> *Platina in* *sceleratissimum hominem, vel monstrum potius*, a most wicked man, or rather a monster: and againe, *Virum omnium, qui unquam ante se in pontificatu fere perniciosissimum & sceleratissimum*: A man of all that euer were before him in the Popedome, the most pernicious and wicked. When this *Iohn* fled, the Emperour *Otho* made *Leo* Pope in his roome; but as soone as the Emperour was gone, *Iohn* by the helpe of his kindred and clients, put downe *Leo*, and reyned againe; shortly after, committing adultery with another mans wife, he was thrust thorow and slayne: or as <sup>g</sup> *Baronius* thinkes, he <sup>g</sup> *Baro 1. anno* was in his adultery stricken in the Temples by the di- <sup>964. a. 17.</sup> uels, and so dyed. Was this a man likely to be the infallible mouth and organ of the holy Ghost? If *Baronius* and *Platina* be not witnesses sufficient, reade the same story in your owne <sup>h</sup> *Sigonius* (the Popes hyred reader in one of his Vniuersities) who writes it somewhat fully, following *Luprandus*, *Martinus Polanus*, *Tritemius*, *Platina*, *Krantzius*, all your owne Catholike Historians. <sup>h</sup> *Sigonius l. 7. de regno Italie.*

I omit a number of wicked Popes, followes and equals to these; for I should both weary and stinke you out, if I should rake long in the dunghill of these Popes liues: whereof there were fifty in one plumpe (as your <sup>i</sup> *Genebrard l. 4. Chronologia, seculo 10 anno* owne <sup>i</sup> *Genebrard* writeth) rather Apostaticall than Apostolicall in the space of an 150. yecres. I will onely <sup>oi pag. 546.</sup> shew 9



shew you a brieft of the story of a few Popes in a short time, and their strange Vanity, Infallibility, and Holiness.

\* These things yet may be read in *Platina*, *Luitprandus*, and *Bellarmino* also. *lib. 4. de Rom. pont. cap. 12. §. vicesimus septimus.*

and in *Baronius* anno 857. Who onely differeth in attributing to *Stephanus* that which others doe to *Sergius*.

\* *Formosus* a Cardinall and Bishop was cursed, deposed, and degraded by Pope *Iohn* the 8, (whom *Platina* reckons *Iohn* the ninth) who driving him out of *Rome*, caused him to sweare neuer to returne either to the City, or to his Bishopricke. But *Iohn* being dead, his successor *Martin* 2, absolved *Formosus* from his oath, and restored him to his former dignity. Not long after, the same *Formosus* obtained the Popedom, wherein hee liued five yeeres. After him, succeeded *Bonifacius* 6, liuing Pope but twenty six dayes: then *Stephanus* 6. Who abrogated *Formosus* his decrees, disannulled his acts in a Councell, tooke vp his body, dispoyle it of the pontificall habite, as vnjustly made Pope after periury; cut off two of his fingers wherewith hee had consecrated, cast them into *Tyber*, and buried him in lay-mens garments. This *Steuens* reigned but one yeere and three months. After him succeeded *Romanus* 1. Who abrogated the decrees and acts of *Steuens*, and reigned but three months: then came *Theodorus* 2. who restored also *Formosus* his acts and followers, liuing Pope but twenty dayes. Then succeeded *Iohn* 9. (*Platina* calls him *Iohn* the tenth) who fully restored the acts of *Formosus*, and abrogated *Steuens*, confirming all by a Councell. Notwithstanding all this, *Sergius* 3. restored *Steuens*, and condemned *Formosus* agayne, admitted them to priesthood againe, whom *Formosus* had deposed: and whom *Formosus* had ordered, hee againe degraded, and caused them to take new Orders: and againe tooke vp *Formosus* his body, out of the sepulcher, beheaded it, and cast the body into *Tyber*, as vnworthy the honour of buriall. Whereupon (saith *Baronius* 1) one *Auxilius* then wrote a dialogue betwixt *Insenser* and *Defensor*, against this inbred discord of the Romish Church, and

*Baron. anno*  
908.

of

of the Popes ordinations, exordinations, and super-  
ordinations, &c.

<sup>m</sup> Thus were Saint *Peters* successors whirled about  
(not with the spirit of godlinesse, but) with the spi-  
rit of giddinesse. *Vertigo rotabat Petri successores* (saith  
*Krantzius* <sup>n</sup>) and the head of the Church was long  
without a brayne. Where was then the infallibility of  
these Popes iudgement in the government of the grea-  
test affayres of the Church? where was their charity  
and holinesse? nay, where was ordinary honesty, ci-  
uility, or humanity? Here was indeed a most bestiall  
rage, reaching not onely to the death-bed, but to the  
graue, with digging vp bones, dismembring dead  
carkasses, derogating from their persons, abrogating  
their acts, disanulling their ordinations, disgracing  
their Fauorites, degrading the Prelats by their pre-  
decessors preferred, Pope against Pope, one head of the  
Church against another, and Councells against Coun-  
cells, setting the world in amaze, dissolving religion  
and government, that men knew not what to thinke,  
nor what to doe. Where was the vniity of minde and  
peace among inferiours, when the heads were so brain-  
sicke, or so hare-braind, or rather wolfe-braind?

*Antiq.* Enough enough, you haue wearied and  
stuncke mee out indeed, with these filthy storyes:  
which I would neuer haue beleueed, had you not tur-  
ned mee to their owne authours, to reade them with  
mine owne eyes. But it is most admirable that God  
did yet preferue his Church by such wicked instru-  
ments, for you know the doctrine and sacraments de-  
liuered by *Iudas* were good and profitable, though hee  
was wicked.

*Antiquis.* Our Sauour in chusing *Iudas* had a pur-  
pose to saue vs, by working good out of his treason;  
but had hee chosen ten *Iudas*ses for one or two good A-  
postles, the world would haue murthered at him as im-  
prouident. Your *Genebrard* reports of 50 Popes Apo-  
staticall

<sup>naucerius ge-  
nerat, 31. initio.</sup>

<sup>n Kyantzius. Me-  
tropolis. 2. c. 22.  
Martin. Polon.  
Naucerius id.</sup>

<sup>saith there  
were 8. Popes  
in one King Lo-  
dowicks time,  
who reygnece  
not about 12  
yeeres.</sup>

<sup>o Genebrard.  
quo supra. &  
tanto numero  
pontificu quin-  
quaginta & satis  
tenuiter lau-  
dantur.</sup>

staticall together, and scarce five of them any whit Apostolicall; and doubtlesse hee speaks the best for his owne side: and the after times grew worse rather than better. Also, though the ministeriall acts being ordinary and receiued of the Apostles (you will say) might bee effectuall, though wicked men performe them, (which to deny is *contra fidem*, and so condemnes them that abrogated *Formus* his ordinations P) yet their infallibility (being an extraordinary priuiledge) in things not ordered by the Apostles, hath no probability at all, but rather, the crossing one of another in their Decrees, and in their Counsells (called and confirmed by themselves) vtterly confutes it.

¶ Bellar. de  
Rom. pont. l. 4.  
cap. 2. § vigesim  
miss sept & §.  
sed obuius.

## S. 4.

*Antig.* These things you draw in (*à l'auant*) fidelings: shew mee some Popes that haue directly, and (*facto*) indeed erred in the Faith: and then I shall thinke them fallible.

See D. Field,  
Church, booke  
5. cap. 13.  
Bellar. de Rom  
pont. lib 4.

*Antiquis.* Bellarmine himselfe yeelds you know, though he labour with all his art and wit to excuse all, for some haue erred too grossely to be excused, too manifestly to be denied.

1 Bellar. ib c 12.  
§. sed contra hoc  
est, & c.

1 Pope Gregory 3. *Ex ignorantia lapsus est* (saith Bellarmine) when he permitted a man to take a second wife, his first yet liuing, but vnable to pay her debt vnto him: and taught, that in some case a man might with the license of his wife, marry another, and so haue two at once, which indeed is false doctrine, and so defined by the Councell of Trent, sess. 24. can. 2.

2 ib cap. 8. §.  
Decimus est  
Marcellinus.

2 Pope Marcellinus (beyond decreeing, proceeded to fact) sacrificed to Idols: teaching Idolatry and Hereticisme by fact and example. But it was for feare of death saith Bellarmine. And

3 ib. cap. 9.

3 Pope Liberius subscribed to the *Arrian* heresie, set his hand against *Arbanasius*, wrote wicked Epistles: but (saith Bellarmine) it was for feare of death or torments.

ments. A man may by the same reason excuse *Peters* denial of Christ; and say, it was no sinne, if this was no error.

Pope *Vigilius* wrote to the Emperesse, and to the heretikes confirming their heresie, and cursing the Catholike teachers that confessed two natures in Christ: wicked letters, unworthy a Christian man. But (saith *Bellarmino*) hee did it for desire of the Papacy, and in great straits, into which his ambition had cast him. As though wicked affections could excuse mens errors.

Pope *Honorius* was condemned for an heretike, by the first generall Councell, and againe by the seuenth: and in an Epistle of Pope *Leo*: but all these were corrupted (saith *Bellarmino*) or misinformed. See, this man living but yesterday, knowes better than whole Councils, Popes, and authors living in that age, and is bold to accuse whole generall Councils of corruption, to keepe one Pope from corruption.

Pope *Celestine* 3. cannot bee excused from heresie (saith their *Alphonſus de Castro*) for teaching that by heresie Matrimony is so farre dissolved, that the innocent party may marry againe: the contrary whereof is defined by the Councell of *Trent*, *Sess. 24. Canon 5.* and by *Innocent* 3. *Bellarmino* saith, This was indeed *Celestines* opinion, but not any decree: a poore excuse.

Pope *Iohn* 22. held opinion that the soules departed came not to see God till after the resurrection. *Bellarmino* answers, hee might so hold without danger, because yet there had beene no definition of the Church in this point; also, he purposed to define the question, but was by death prevented. A slender answer, leauing him still infallibly faulty.

§. 5.

*Antiq.* Sir, you know, the Catholikes haue many distinctions: The Pope may erre in manners, but not

D d 2

4 ib. cap. 10.

5 ib. cap. 11.

6 ib. cap. 14.  
See many  
Popes crossing  
one another in  
iudgement, ex  
diametro, no-  
ted by *Erasmus*  
*annot. in 1 Cor.*  
7. pag. 373, 374.  
*Basilica* 1522 ci-  
ted by *B. Moris*  
*Appeal* l. 3. c. 15

7 ib. cap. 14.

See many  
Popes crossing  
one another in  
iudgement, ex  
diametro, no-  
ted by *Erasmus*  
*annot. in 1 Cor.*  
7. pag. 373, 374.  
*Basilica* 1522 ci-  
ted by *B. Moris*  
*Appeal* l. 3. c. 15

§. 1. p. 403.

in

in doctrine: in matters of fact, but not in Faith: in person, but not in office: before hee be fully settled (as *Vigilius*) but not confirmed in his seate: in the premises, but not in the conclusion: by way of conference, but not in determining: in a private letter, but not in a Decretall Epistle: in his chamber, but not in his Consistory: in his pallace, but not in the Pulpit. In a word, he may erre as a man, but not as Pope.

*Antiquis.* Your men (like the Foxe) being hunted out of one hold, flie to another; their distinctions are but meere evasions, and illusions to gull the world withall. Their first hold was, that the Pope could not erre at all, neither ought to bee iudged by any man; but being driven from that hold, they flie to another: He may erre in manners, or in matter of fact, but not in matters of doctrine or faith: Well, wee driue them from that also, for *Gregory 3. Liborius, Vigilius, Honorius, Celestine, and Iohn*, erred in points of Faith. Then they flie to another hold, they erred in Faith indeed, but yet as men onely, not as Popes. I thinke our learned King *James* hunts them from this hold also; in demanding wherefore then doth not the Pope instruct and informe the man? or wherefore doth not that man require the Popes instruction? shall we say that *Esay* and *Daniel* might sinke into heresie as men, but not as Prophets? would not the man *Esay* consult with the Prophet *Esay*, to be free from error? if he cannot assure himselfe, how shall hee assure ys of his freedome from error? I adde that the world by such distinction is gulled and abused: for the *Romists* labouring to proue their Pope infallible onely in some few things, would haue the world obey him in all things. Some of them draw his infallibility into a narrow scantling: first, he must enter canonically, else hee is not a true Pope, and so wants the priuiledge: secondly, hee is free from error onely when he sets himselfe (as Pope) to decree matters of Faith: and thirdly, to the end to teach or guide, the

King James Remonstrance to Card. Peron.  
pag. 99.

*Sellar. de Pont.  
Rom. l. 4. c. 2. §.  
Deinde catholici  
Pontificem so-  
lum, sine errare  
posset. sine non,  
esse ab omnibus  
fidelibus obedi-  
enter audien-  
tibus.*

644.



the whole Church : and fourthly, proceedeth advisedly, and maturely, vsing all due meanes to finde out the truth. Into these narrow limits & itraits some are compelled, all are compellable, to bound the Popes infallibility, by the manifest histories of their errors both in fact & Doctrin, both as men & as Popes in euery degree.

But obserue (I pray you) whether it bee likely that the Pope vsing all these meanes be infallible : for would he not then vse them, and quickly cut off all contentions ? would hee suffer troublesome controuerfies among his owne people to be endlesse ? The *Dominicans* following *Thomas* teach that the Virgin *Mary* was conceived in originall sinne, the *Franciscans* following *Scotus* teach the contrary and these two families (like the *Guelphes* and *Gibelines*) are at mortall scood for the point : the Councell of *Basil* was troubled with it, and decreed on the *Franciscans* side ; the *Dominicans* excepted against it, as a Councell not lawfully called : and the dissention continued still so great, that to quiet all, Pope *Sixtus* was fayne to make a decree and command, that the question should not be disputed of afterwards, and yet they are still hot in it vpon any occasion, and *Bellarmine* himselfe hath lately disputed it, and leaues it with a *pie creditor* on the *Franciscans* side. Why did not the Pope decide this ; and giue perfect vnity to his Church, whereof there are so great brags ? and that other also of *Grace* and *Free will* betwixt *Dominicans* and *Iesuits* ? and all other controuerfies, whereof their books are full ? so that their exactest writers (*Sharez* and others) spend more leaues in confuting their own men, then vs ? May it not be suspected, they know well enough that this infallibility of the Pope is but a meere fiction & shadow, so that the Pope dare not trust himselfe, to determine such matters wherein witty & learned men are engaged, lest they fall to quarrell and deny not onely his infallibility, but authority ? and therefore it is obserued, he feldome proceeds to determine such questions.

See Greg. Val.  
Analysis fidei.  
lib. 3. totum.  
Specially ca. 4.  
10. & Bellar. de  
Pont Rom l. 4.  
c. 2. quart. o-  
pinio, &c.

Archb. Abbot.  
against Hil. pag.  
110.  
Bedels letters  
pag. 52.  
Concil. Basil. sess.  
36.

Bellarmino.

Obserue againe, that if the Pope be onely infallible when he vseth such meanes, it argueth there is no diuine inspiration extraordinary from the holy Ghost proper to the Pope, but onely Gods ordinary assistance, vpon the vse of the meanes, promised to all Gods seruants: And so is hee no more infallible than another man.

Obserue thirdly, that the world hath no sufficient meanes to be assured, that such was the Popes entrance, and such meanes vsed by him, that all men may without hesitation obey him.

To auoyd all inconueniences, *Bellarmino* and *Gregorius de Valentia* teach that whether the Pope in defining vse diligence or no, hee shall define infallibly. Well, but yet how shall we know whether he be a true Pope or no? Enttring canonically, without simony, violence, or other euill meanes: for *Vigilius* erred most heretically (saith *Bellarmino*) because hee was not yet true Pope (truely settled) though he carried himselfe as Pope; and many Popes were rather Apostaticall, than Apostolicall (saith your *Genobrad*) because the Emperours put them in (vncanonically it seemes) and there haue bene often two, and sometimes three Popes together, when the world could not know, which was the true Pope. Three Popes sate all at once in seuerall

places in *Rome*, *Benedict 9. Syluester* and *Gregory 6.* of whom an Heremite wrote thus to the Emperour: *Imperator Henrice (Omnipotens vis) Vna Summis, Nussit tribus maritis: Dissolue connubium, Et triforime dubi.*

But to let this passe, miserable is the state of that people that is ouer-ruled by your distinctions to obey the Pope without distinction. For example, Suppose there comes a Breefe, Bull, or Decree from the Pope, enioyning his Catholicks to refuse the oath of allegiance to their naturall Prince, (as from *Paul* the sixth to the English) by which refusall they shall bee suspected

to

*Pighius lib. 4.  
hierarch. eccl. c. 8.  
Valentia Ana-  
lysis fidei part. 8.  
cap. 10.  
Bellar. de Pont.  
Rom. l. 4. c. 10.*

*Anno à Christo  
nato 434.  
Christo passo.  
1000, Greg.  
Heymburgensi,  
in consutat.  
Primat. Papa.  
part. 1. citatus a  
Iacobo Vsserio.  
De Christianarum  
Ecclesiarum  
successione &  
statu. c. 4. §. 19.*

to bee Traytors in heart, and all the Kingdome shall bee ieaious of them, that vpon any occasion they will bee ready to cleaue vnto the Pope, or to any that hee shall appoint (open or secret enemies to the State) against their King, and to take armes against him, and by warres, insurrections, or treasons, to throw the Land on heapes, and bring in a Chaos of miserable confusion: Or, suppose the Bull goeth so farre (as *Pius V.* his Bull against our right gracious and famous Queene *Elizabeth*,) to pronounce the King to bee no King, to discharge the subiects from their allegiance to him, to command them to take armes against him, and by any meanes to depose or bring him to ruine: Now the Kings life, and the spoyle of the Kingdome, and the damnable sinne of the people must depend vpon this Breefe or Bull; for it must be executed, whether it come from the Pope as a man, or as Pope. Poore blinded people must be ledde with a *Piè erredendum*, and neither haue the meanes or any minde to know whether this Bull came from the Pope canonically entring, or maturely deliberating, or wisely and orderly proceeding (if any such thing can be imagined in such mischieuous practises) or whether it come from a Non-Pope, or misinformed, or vniust, rash, or illadvised; howfoeuer it is, No man must iudge Christs Vicar, but for conscience sake, and vnder paine of damnation, all must obey. Alas, that Christs pretended Vicar should doe the workes of Antichrist! Alas, that men piously minded, should be so impiously bewitched to become the instruments of Antichrist, thinking to doe seruice to Christ himselfe! Alas, that learned men should abuse Gods gifts of wit, learning, and other talents, bending all their forces to maintaine such doctrine!

*Antiq.* Sir, keepe your passion for other company, Reason shall preuaile with mee more than passion.

*Antiquis.* Deare friend, it is not passion, but com-

*Bellar. de Rom. pent l. 4. c. 2 §. Deinde Catholici conveniunt, Pontificem suum errare possit. Sive non, esse omnino a fidelibus obedienter audiendum.*

passion to poore deceiued soules, brought into such damnable courtes by such efficacy of delusion, though I know not how in such causes a good man should not be passionate.

## §. 6.

## §. I.

*Bellar. de Rom.  
Pontif. l. 4. c. 11.*

But to returne to Reason (from which your Reasonlesse distinctions drew me) In our former examples of Popes errings, doe you not see that although the Papists of this age excuse *Honorius* of all heresie, and count him a Saint, yet the Catholikes of former ages accounted him an heretike; for the sixt generall Councell condemned him, and if that Councell were misinformed, or corrupted (as *Bellarminus* imagineth) and thereby induced also the seuenth Councell, and Pope *Leo* also to curse and condemne him: yet it appeareth thereby that they thought it possible for a Pope to be an heretike; and surely neither *Liberius*, nor *Honorius*, nor any other Pope had euer beene taxed of heresie, if the world had then thought the Popes to be infallible.

## §. II.

*Mr Bedels letter  
to Wadsworth  
p. 53 59.*

This also giues vs another argument against the assertion of the now-Church of *Rome*; that none of the Ancients euer knew or acknowledged any infallible Iudge in the Church, though (wee may imagine) such an one would haue beene a wonderfull benefit in securing all men from error, with great tranquility of the Church; in easing learned men of much vnnecessary contention, and of great labour and study; and choaking all heresies both easily and quickly; and thereby Diuinity should haue had the honour aboue all other professions to reduce all doubtsto certainties. If any such thing had beene, it were most strange that the Ancients (writing of all other points of Christian doctrine) should neuer speake word of it, being a thing of such excellent and necessary vse, (as is imagined) therefore their very silence thereof proueth there was

no such thing. But their contentions with the Pope shew it more fully.

For no man that beleueth the Pope to be the infallible Iudge of the Church, and so appointed by God, will refuse his opinion or gouernment. But we find the ancient, wise, and ho'y Bishops, made no bones ordinarily to reiect them both. In the very infancy of this affected Supremacy, <sup>a</sup> when Pope *Victor* tooke vpon

§. III

him to excommunicate the East Church for not concurring with him in the Celebration of Easter day: <sup>a</sup> See this story in *Euseb. b. hist.* l. 5. c. 24, 25, 26.

not only *Polycrates* and the Easterne Bishops reiect his decision; but most of the Westerne (as *Irenaeus* with his French Clergy) grauely reprobued him of too much presumption. <sup>b</sup> Afterwards when the Pope tooke vpon him to heare Appeales of men pretending to be

<sup>b</sup> See *Cyprian's* Epistles.

wronged by their owne country officers (which is the smallest portion of Supremacy) yet *Cyprian* (an holy Martyr) resisted him; <sup>c</sup> and the whole Nation of *Africa*, refused his iudgement and gouernment; yea, Saint

<sup>c</sup> *Bellar. de pontif. Rom. l. 4. cap. 7.*

*Cyprian* with a Councell of fourescore Bishops, decreed directly against the Pope. <sup>d</sup> And when *Cornelius* Bishop of *Rome* (with a Nationall Councell of the Bishops of *Italy*) had decreed (*Non debere Hereticos rebaptizari*) <sup>d</sup> *Concil. Carthag. de Hares.* b. 1. c. 1. *baptiz. inter o-* <sup>e</sup> *pera Cypriani.*

that heretikes should not be rebaptized: yet *Cyprian* thought and taught the contrary. *Constat Cyprianum contrarium sensisse, & mordicus defendisse*, saith *Bellarmino*.

<sup>e</sup> *Bellar. l. 2. de concilijs c. 5. See Euseb. b. hist. li 7 cap. 23, 24.*

The Fathers of the Councell of *Africa*, and Saint *Augustine* among them, resisted three Popes in succession: *Sosimus*, *Bonifacius*, and *Celestine*, about Appeals to *Rome*.

These things are notorious. and histories haue many more the like: and though some of these were in the wrong, yet they alwayes thought the Pope in the wrong, and would neuer haue opposed him had they thought him their infallible Iudge. By their doings

<sup>f</sup> See these and many more the like histories in *B. Bilsen* True disc. p. 1. p. 96. c. c.

therefore and writings, they shewed the generall opinion of men in their times, that the Pope was not generall gouernour ouer them, and that he was as fallible in iudgement as other Bishops.

Con-



*Pedel letters,*  
*pag 61.*

Consider also, If the Pope were the infallible interpreter of Scripture, and could not erre in his interpretations; why did Pope *Damasus* consult with *Ierom* about the sence of many places of the Scripture? and not rather set down the sence thereof himselfe, and declare with his owne pen what the whole world should hold without danger, or possibility of error? Or why haue our fond Fathers macerated their bodies and beaten their braines to write Commentaries vpon the Scripture, and not rather registred the Popes Expositions? which had beene a worke worth all the Fathers books, and indeed equall to the Canonick Scriptures, or better, and more vsfull for the Church: whereas now many condemne that of the Canon Law for blasphemy; where it saith (by a shamefull corruption of Saint *Augustine*) that the Decretals of Popes are inrolled amongst the Canonick Scriptures.

*Decret. c. in Canonis, dist. 19.*

§. V.

Thus *Erasmus* argueth, *Annot. in 1 Cor. 7.*

B. More Appeal.

l. 2. c. 20. sect. 5.

l. 3. c. 15 §. 4.

Consider lastly, what need had there beene of any Councils? to what end was so much labour and cost bestowed? to what purpose to trouble so many Vniuersities? to call together so many learned Diuines? to turne ouer so many bookes? to beate their heads in the finding out of the truth, in discussing of hard questions, and satisfying of doubts? if all this might be so quickly, easily, and sweetly done by the onely iudgement and determination of the Pope?

## CHAP. 8.

Of the good which the Popes Supremacy  
might doe to the Church.

§. 1. *That is urged: but 2. answered, that policies agreeable to Gods word and the Primitive Church, onely are sufficient, and blessed by God.*

§. 3. *But this policy might be set up by any self.*

§. 4. *It is unprofitable, and untollerable, 5. shewed by examples of Hildebrand: 6. The voia:gs against the Turke proued profitable to the Pope, not to Christian Princes, 7. as appeared by the Story of Gregory 9. and Frederik 2. Emperour: and 8. many other most wicked Popes.*

§. 9. *The Emperour Phocas erred much in government, in making the Pope so great, so farre from him. For Popes shortly after, proued Masters of mis-rule, eiebing the Emperours out of Italy.*

§. 10. *Their turbulent proceeding to dethrone Princes.*

§. 11. *Their troubles wrought in England in King Henry 1. his time, by Anselme: In King Henry 2. time, by Becket: In King Johns reygne, by Pope Innocent.*

§. 12. *In these latter times, of Queene Elizabeth, by the Bull of Pius Quintus, and the erecting of Seminaries at Rome and Rhemes, Schooles of Traytors. The reasons briefly touched, 1. Of the Rebellion in the North: 2. Of Ormonds brethren: 3. and 4. Of other petty conspiracies: 5. Stukely: 6. Sanders: 7. Someruille: 8. Motiues to the Ladies of Honour: 9. Of Throgmorton: 10. Mendoza: 11. Creighton the Iesuite: 12. Parry: 13. Percy: 14. Sauage: 15. Balard with his complices: 16. Aubespineus: 17. Stanley and Yorke: 18. The Spanish Armado: 19. Lopez: 20. Squire: 21. Tyrone. And in the time of King Iames, 22. Watfon, Clarke and others, 23. The Powder treason.*

Some obseruations out of these.

§. 13. *A good Christian abhorreth these treasons, and*  
reie-

reiecteth the doctrine that teacheth them :

S. 14. And thereby is (by reason) forced to renounce to be an absolute Papist : and to thinke the doctrines grounded onely upon the Popes authority without Scripture, to be unnecessary : and consequently to acknowledge, that it is not necessary to be a Roman-Catholike. The conclusion, with a briefe recapitulation of the whole precedent conference.

## S. I.

*Antiquus.*

Although the supreme gouernment of the Church by the Pope, and the infallibility of his iudgement, could not bee proued by diuine proofes : yet is the good thereof so great, for the preservation of peace and vnity, and much other happinesse both in the Church and Common-wealth, that euen in good reason and policy, the very shadowes of proofes should be admitted as sufficient to establish it. And if such power and infallible iudgement may be giuen to any, it is most fit it be giuen to him that hath from all Antiquity beene accounted the principall Patriarch, and the high Bishop of the principall City of the world.

*Antiquissimus.* Indeed (*Antiquus*) now I thinke you hit the malle on the head : for the Popes Supremacy and infallibility hath no other ground, but meere humane policy, shadowed by the Scripture cunningly wrested, deuised by their learned Politicians for their owne wealth and greatnesse ; and taught by their Agents, as most necessary for peace, vnity, and much other good. <sup>a</sup> Bellarmine seemes to confesse thus much, when he saith, It is probable & may piously be thought that the Pope as Pope cannot erre, nor as a particular person be an heretike. Had hee had better arguments, is it probable hee would haue come in with *Probabile*

*est,*

<sup>a</sup> Bellar de

Rom. Pont. l. 4. c.

6. Squaria pro-

posit o. Probabi-

le est. proq; credi-

poteft. pontificem

ut pontificem

errare non posse,

csc.

*est, prę, credi potest?* But your<sup>b</sup> *Cosserus* the Iesuite is a little more plaine. If there were no visible head (saith he) appointed by Christ, in the Church: yet such an one ought to be wished for of all men; and your D.<sup>c</sup> *Alabaster* yet more plainely, Where (saith he) there is not an infallible authority, which doth iudge and decide controuersies, by remouing all occasions of doubt and reply; and vnto which absolute obedience is tied: there must needs be variety of iudgements and opinions, which cannot be tyed in one knot. And therefore the Protestants haue done very vnwisely to disgrace and reiect this profitable policy of the Church, the fountaine of vntity. M<sup>r</sup> *Alabaster* calls it policy.

## S. 2.

But alas (Deare friend) In Gods businesse I looke onely for Truth and Sincerity, which God may blesse and prosper, not for shadowes and policy without them, which God doth ordinarily insatuate and confound. Happy had it beene for the Angels, if they had continued in the excellency of their first estate: but when they stroue to be higher, their policy failed them, they fell lower, and of Angels became diuels. Gods ordinance for<sup>d</sup> gathering of his Saints, <sup>e</sup> preserving true and vncorrupt doctrine, and <sup>f</sup> effectually perfecting of the Church in euery part, was (saith Saint *Paul*) <sup>g</sup> He gaue some Apostles, some Prophets, some Euangelists, some Pastors and Teachers. If one visible *Head* had beene necessary to these purposes, heere was the place he should be spoken of; wherein, since hee is not mentioned, doubtlesse Saint *Paul* knew no such ordinance of God. See the like Catalogue of Church-Officers in 1 *Cor.* 12. 28, 29. &c. this one visible head is neuer mentioned nor heere, nor in any other place of Scripture, but left out as *supernumerarij* and superfluous. And we finde, whilst Gods ordinance was obserued, the Church did wonderfully prosper: when it was shouldered out by

<sup>b</sup> *Cosserus* En-  
chir. pag. 123.  
<sup>c</sup> *Simulium caput*  
*visibile in eccle-*  
*sia a Christo con-*  
*stitutum foret,*  
*vehementer op-*  
*tari ab omnibus*  
*oporteret.*  
<sup>d</sup> *Alabaster,*  
*Motine 6.*

<sup>d</sup> *Ephes.* 4. *verf.*  
*12, 13, 15.*  
<sup>e</sup> *verf.* 14.  
<sup>f</sup> *verf.* 16.  
<sup>g</sup> *verf.* 11.

<sup>h</sup> B. Vsher Ser.  
mon at Wansted  
pag. 10.

out by humane policies, all things grew worse, and went to wracke. It was an euident worke of Gods Spirit, <sup>h</sup> that the first planters of Religion, and their successors, spreading themselves through the whole world, layd the foundations of the same Faith, euery where in great vnyty and vniformity: and yet were kept only by the *Vnity of the Spirit*, in that bond of peace without setting vp any one man on earth ouer them all, to keepe peace and vnyty.

<sup>i</sup> Bellar. de  
Verbo Dei l. 1.  
c. 2. § quare cū.

The true bond, which contained the Doctors and Fathers of the Primitiue Church in the vnyty of Faith, and wrought the conuersion of Nations, continueth in our Church also: *Sacra Scriptura est Regula credendæ certissima, tutissima*, saith Bellarmine: <sup>i</sup> The Scripture is the most certaine and safe rule of Faith; and *Spiritus dominatur in conscientijs fidelium*, The holy Spirit rules in the faithfull consciences, making them all to submit to the word of God: and though disioyned in Nations, Lawes, and Languages, yet still to consent in the substantiall points of reformed Religion, and constantly to suffer for them in persecution; which vnyty is not wrought by any Kingdome *inter nos* among vs (such as the Pope assumeth) but by Christs Kingdome *intra nos*, within vs, ruling our hearts by his Word and Spirit: which Kingdome (hee saith) is not of this world, but mecrely spirituall and diuine.

Se 3.

But now, as if Gods truth stood need of our shadowed lies to maintaine it, or that humane policy could deuise better means for the gouernment of Gods Church, then either he by his own providence hath prescribed, or the Ancient Primitiue Church practised: or else (which is the truth) because there are some newer doctrines and practises to be maintained, neither imposed by God, nor able to stand of themselves: we (forsooth) must deuise, to set vp a man as blinde and corrupt as our



our selues, and attribute vnto him infallibility in iudgement, and vnbounded iurisdiction in gouernment (which neither Scripture, Fathers, nor any reason doth giue him) and by him we must suffer our selues to bee ledde blindfold, in a conceit of greater peace and vni-ty, than the Truth and Gods Spirit at first afforded; which is a meere dreame, and not onely a carnall, but a most deceiuable policy, and no better than the Priests of Antichrist may plot, in being content to yeld themselves to the whole guiding of their wicked Master, and attribute vnto him infallibility of iudgement, without ground or reason.

## S. 4.

That the Popes infallibility and iurisdiction haue no ground in the Scriptures or Fathers, I haue shewed before, with many reasons against them both: Now (since you vrge the profit thereof) I will shew you the vnprofitableness, and the intollerable inconuenience thereof to the Church, Princes, and Commonwealthes.

*Antiq.* If you can doe so, you shall goe beyond my expectation.

*Antiquif.* I haue done it in part already, when I shewed you how the Popes earthly kingdome, erected and maintained by many vniustifiable practises and policies, spoyleth Christs heauenly Kingdome, and robberth earthly kingdomes of wealth, peace, comfort, and many other blessings; as by exempting all the Clergy both their persons, goods and lands from the gouernment, right, or maintenance of secular Princes and Magistrates.

By making the Pope superiour to Emperours and Kings, to depose them and dispose of their Kingdomes to others, if he thinke it good for the Church: and to that end freeing subiects from their sworne fidelity, and arming them against their Soueraignes. A doctrine fruitfull

Sée before  
book 1. cap. 5.  
S. 3, 5, &c.

fruitfull of treasons and rebellions.

1b. sect. 7.

By dispensing and dissolving oathes, couenants, and leagues, and all other bonds and sinewes of humane society, peace, and security.

1b. sect. 8, 9.

By dispensing with Gods Lawes in matrimoniall causes : and in other matters of great moment.

1b. cap. 5. per  
totum.

As also by many hurtfull policies to maintaine this power, depriving Gods people of Gods word, and authorizing Monks and Friars to preach where they list without controule of Bishops, corrupting diuinity by Schoolmens subtilties, Iesuits, Statists, and Incendiaries ; and many other deuices to draw to their faction the Wealth and Soueraignty of the word.

Meditate and consider well of that which then I declared, and you will be satisfied that a number of things in the Papacy practised are most vnprofitable to the Church, and vtollerable to Princes and Common-wealths.

5. 5.

But to satisfie the more thorowly, I will shew you

<sup>a</sup> Tritem. cbrö. some examples.

Hirsaugien. an.

1081. Auentin.

annal. Boior. l. 5.

& Marian cbrö.

l. 3. an. 1081, &c

<sup>b</sup> Carl: iurisd.

cap. 7. §. 103.

Berno Naucler.

generat. 36.

This story I

collect out of

those histories

and our lear.

ned men, K.

James, BB Jew.

el, Morion, Carl-

ton Bilsen, V<sup>th</sup>.

&c.

Hildebrand (who, as Onuphrius saith, first set vp the Popes principedome) made himselfe Pope by help of the Diuell (so he was accused by a Synod<sup>a</sup> of 30. Bishops of Italy, France, and Germany,) and by the ayd of armed men with some few of the Clergy and furthered by the great riches of *Mauda*, a powerful Gentlewoman of Italy, his familiar friend: without either the<sup>b</sup> Emperours consent, or the Cardinals, hee called his name *Gregory* the seventh. Being now warme in the Popes Chayre, he cites the Emperour *Henry* the fourth (anno 1076.) to appeare and answere in a Synod at *Rome*, to crimes objected against him, vpon paine of present deposition. *Henry* calls a Synod at *Wormes*, where all the *Teutonicke* Bishops (except the Saxons) renounce *Hildebrand* from being Pope : and to their decree, the *German* and

*French*

French Bishops, and most of the Italian Bishops (assembling at *Papia*) subscribed, taking their oathes neuer to obey him more as Pope. With this decree, *Cesar* sends his letters to *Hildebrand*, renouncing him, and pronouncing him deposed from the Popedom. The letters and deposition were deliuered in a Synod at *Rome*, whereupon *Ioannes Portuensis episcopus* rushed vp, and cried out *Capiatur* (let him bee taken:) at which word the Prefect of the City and souldiers were at point to take and slay him in the Church. But he stoutly catching vp a sword, and calling vpon the name of *Peter*, Prince of the Apostles, with solemne words cursed the Emperour, deprived him of his Empire, absolved all Christians from their oath of fidelity made vnto him, and forbade them to obey him as King. And this was the first time, that euer any Emperour or King, was pronounced deposed by the Pope, and subjects set free from their Allegiance, as *Omniphrius* and many other historians say. This Emperor *Henry* (saith *Vrspergensis*) was valiant, and fought 62. set battles, in number surpassing *M. Marcellus*, and *Iulius Caesar*, of whom the one fought 30. the other 50. This fact of *Hildebrand* opened all mens mouthes with outeries against him, calling him Antichrist, and that by deuising fables, corrupting histories, abusing Scriptures, through his headlong ambition, hee sought the rule of the world vnder the title of Christ, and played the rauening Wolfe in sheepes cloathing, spoyling all religious piety, raising warres, seditions, rapes, murders, perjuries, and all euils. Thus cryed the world, saith *Auentinus*. Meane season *Hildebrand* prosecuting the deposition of *Henry*, stirred vp the Saxons against him, offering to make them Kings of the whole West; besides many great men and Bb. were alienated from him, which bred so great troubles in the Empire, and proceeded to farre, that the Princes of *Germany* meant to create another Emperour, if *Henry* were not absol-

\* See *Omniphrius* cited before Booke 1. cap. 4. §. 9, & 10. & *Vrspergensis* fol. 226. B. *Carlton*. *Iurisd.* c. 7. §. 105. *Malmshuriensis hist.* in *William primo Angl. Reg.* Otbo *Frising.* in vita *Henrici* 4. l. 4. c. 31. B. *Vther De Eccles.* success. cap. 5. §. 6.

ued by the Pope from his curse. Whereupon hee was compelled sore against his will to goe and submit himselfe to the Pope, and finding the Pope at *Cannusum*, put off his kingly robes, and waited three daies barefoot in very cold weather at the Popes gate, crauing pardon for his deeds: a spectacle to men and Angels, and a mocking stock to his proud enemies. At last, by mediation of the Empreſse his mother, & *Maidie* his kinswoman, and at the earnest intreaty of all his people crying for pittie, with much difficulty hee obtained absolution from his Anathema.

This storme thus blowne ouer, rayſed another; for many condemned *Henry* for basenesse in himselfe, and wrong to them, whom he had brought into trouble, and now made his peace with their enemy so bad a man, an enemy to all religion and goodnesse, when hee should haue beene a protector of his friends and followers, and a reuenger of Ecclesiasticall lawes violated. Thus the Princes and Bishops of *Italy* raised hatred to the Emperour, with purpose to chuse *Henries* sonne, though young, and to goe with him to *Rome*, and to set vp another Pope who should presently consecrate the Emperour, and nullifie all the acts of this apostate Pope. This, *Cesar* hearing of, sent to appease their minds, excusing all by necessity, and promising henceforward to right all things amisse. But *Cesars* enemies chose *Rodulph* Duke of *Sueua* to bee King of *Romans*, taking order that the Empire should thenceforward goe by election and not succession. Whereupon grew mighty troubles, Nation against Nation, Bishops against Bishops, euery one thinking they were in the right: *Henries* side, as Emperour by birth and long continuance: *Rodulphs* side, as authorized to kill the excommunicate and all his fauourers. For the Pope had againe (vpon new discontentments) excommunicated *Henry* and all his fauourers, and sent a Crowne to *Rodulph* with this inscription, *Petra dedit Petro, Petrus*  
diadema

*diadema Rodulpho.* This *Rodulphus* after some bloody battels with *Henry*, at last lost his right hand; and being brought to *Meriburge*, said to the Bishops and great men present, that this was a iust punishment due to his periury, because with that hand he had sworne, feaulty to his Lord, and at their perswasion had broken it. *Henry* then hastens towards *Rome* with his army to regaine the Popes fauour, but being denyed it, except hee would resigne his Crowne and Empire into the Popes hands; he besieged the City, and did much harme to it and to the Country about for two yeeres: at last, the good Pope that had brought them all into misery and danger, left them wrapped therein, and fled: and the people repenting their rebellion, with much money purchased that the City should not bee destroyed. *Henry* enters, shewes openly the iniuries of the Pope, causeth a new Pope *Clemens* to bee elected, by whom, *Henry* was consecrated Emprour, with the good liking of all; and hauing established all things well, departed into *Germany*. And *Hildebrand* wandring like a vagabond without comfort, without help, without hope, though brought to a most pittifull estate, yet pittied of no man, traouelling vnder the vnsupportable burthen of a restless conscience, he died for grieue at *Salernum*, confessing that hee had greatly sinned in the Pastorall charge committed vnto him; and by the Diuels perswasion had stirred vp hatred and wrath against mankind.

This was the end of *Hildebrand*, whom the *Germans* alluding both to his name and conditions called *Hellbrand* (the Dutch tongue and the English sounding much alike) as if he were a firebrand fetcht from Hell to kindle a fire in the Church to consume temporall estates, which is not yet quenched.

*Antiq.* The euill liues of some few Popes, is a Theame that you Protestants take great pleasure in speaking of, and wee Catholikes exercise our patience in vnwilling hearing of it: I assure you, I haue suffe-

Anno 1085.  
B. Carlon iur-  
rid c. 7. §. 105.  
Sigebert anno  
1085. Florent.  
Wigorniens. anno  
1084. Math.  
Paris. anno  
1086 Specul.  
historial. l. b. 25.  
cap. 82.



red much in holding out to heare this your discourse.

*Antiquif.* Good friend, we should not onely patiently, but diligently and gladly heare, try, and examine out the truth in matters of such weight.

*Antiq.* But I make a question, whether your relation be the truth or no, for learned *Baronius*, and many other Catholiks doe much praise Pope *Gregory 7.* and account him a Saint.

*Antiquif.* For the truth of my relation, I cite your owne Authours, who lived and wrote in those times, or neere vnto the times wherein the things were done, who set downe the whole substance of the story: and it is not reasonable, to thinke that late writers, men of yesterday (such as *Baronius*) knew the truth of these things better then they: But that the *Italians* and moderne Catholikes doe much commend *Gregory*, I marvel not; It behoues them to say with *Demetrius* and the craftsmen of *Ephesus* (*Acts 19.*) *Sirs, you know that by this means* (by the Popes Supremacy and the maintayners thereof) *we haue our living, our wealth, and honour: let vs cry downe this Paul, and all that speake against it, and still perswade the world that Great is Diana of the Romans.*

S. 6.

*Antiq.* Well, I let passe your mirth, and will suppose that some of the Popes liues haue beene very faulty; but the faults of the person must not take away the good vse of the office. This height of Supremacy might be of excellent vse, to knit all Christian Princes in perfect vnity & amity, not only to liue happily among the selues, but to ioyne all their forces together against the common enemy, the Turke. And while the Pope was in reuerend esteem and authority with Christian Princes, many worthy matters were performed, and much more might haue beene done, had it not been thwarted.

*Antiquif.* You speake by imagination and fancy, what might bee done; but reade the histories of the Emperours,

rours, Princes, and Popes liues, and see what was done; and you shall finde all contrary to your imagination.

Our late learned and indicious King *James* shewes (by K. *James* his Remonstrance to *Peron*, p. 61. the issue and cuent) that the expeditions to *Ierusalem* were a deuice and inuention of the Pope, whereby he might come to be infeoffed in the kingdomes of Christian Princes; for then all such of the *French*, *English*, or *Germans*, that vndertooke the Croisado, became the Popes meere vassals: all robbers, adulterers, and bankrupts, once crossed on their Cassoks or Coat-armors, were exempted from the secular or ciuill power, and their causes sped in consistorian courts: whole Countreies were emptied of their Nobles, & common souldiers: the Nobles were driuen to sel their goodly Manors and ancient demeanes, to the Church-men at vnder prices (the very meanes of Church and Church-mens reuenues growing to so great height) And then his bountifull holinesse would gine to any of that rix-raffe rank, that would vndertake this expedition into the holy Land, a free and full pardon of all his sinnes, besides a degree of glory aboue the vulgar in the celestially paradise. This our deepe sighted King obserues. And if the Emperour or Kings went in person, the Pope had the cunning to make vse of their absence: to which purpose let me tell you one story (among many other) of your Popes doings, out of *Cuspinian* a man of your own religion, whose larger relation I will contract as briefly as I can.

## S. 7.

The Emperour *Fredericke* the second, was valiant, learned, liberall, magnificall, and gaue great gifts and lands to the Church to procure the Popes fauour; yet he found that the Pope receiued his enemies, publike rebels, and fostered them flying vnto him; where-with he was much offended, yea the Pope (to wit, *Gregory* the ninth) excommunicated and anathematized him.

for no other cause, but that he went not yet to *Ierusalem* to fight against Gods enemies, as he had promised, and for which he had taken the Crosse vpon him. Which journey, the Emperour answered, was onely deferred, till he had settled the Imperiall businesse, and should find a fit time, and that he was providing all things necessary for that journey. Meane season, the Pope mightily vexed him, and wrought much euill to the Empire: and when the Emperour called an assembly of Princes at *Rauenna*, they of *Verona* and *Milan* intercepted the Princes way, and preyed vpon them that had taken the Croisado for the holy Land, robbing them of their prouision, and that by the Popes commandement (who had procured the voyage, and written to all Christian Princes to make it, and thrust the Emperour and all men into it.) Yet the Emperour went forwards, and while he was absent from his Countrey, in this holy voyage, labouring to defend by his sword Christs sheepe from the Wolfe, the Pope himselfe did sheare, slay, and deuoure them. While *Fredericke* tooke *Ierusalem*, *Nazareth*, *Ioppe*, and other Townes from the *Babylonian Sultan*, and made ten yeeres peace with him; redified the holy City and diuerse others and was crowned King there with great ioy vpon Easter day, and wrote to the Pope of his happy successe, that all Christendome might reioyce: That proud vicar of Christ, in his absence had, with a great army, entred *Apulia*, taken it, and made it subiect to himselfe, forbidden them that had taken the Crosse to passe the seas, and draue them out of *Apulia* and *Lombardy*, and did many monstrous things vnworthy a Pope or Bishop. And now receiuing the Emperors letters, contemned them, cast them away, and spread a rumor that the Emperour was dead, that he might the better thereby draw some Cities of *Apulia* to yeeld to him, which hitherto kept their faith to the Emperour. And when the *Almaine* and *French*, and other Souldiers returned, hee caused them

them most cruelly to bee slayne, lest they should tell the truth.

When the Emperour knew this falshood, hee returns with a great army into *Apulia*, drives out the Popes army, and easily recouers his lands. The Pope making league with the *Lombards* and *Tuscians*, curseth the Emperour againe, because hee had made that peace with the Turke: for the gentle Vicar of Christ could finde no other cause. Yet the valiant Emperour enduring all for Christs sake (though hee had also intercepted the Popes *Nuncios* with letters to the Turke, desiring him not to restore the holy land to *Cesar*, as by rumors hee heard he would) seemed not to take knowledge of any wrongs, but desired absolution from the Pope, if in any thing he had offended: and though he employed many Princes and Bishops in that businesse, yet could he obtaine nothing that yeere: yet at last, after much entreaty, and chiefly by the mediation of *Leopold* Duke of *Austria* (who died presently after) the Emperour was absolved and feasted by the Pope, and (the *Italian* writers say) he payed an hundred and twenty thousand ounces (of gold) for his absolution. A deare price for one turning of the keyes, which the Pope had of Christ for nothing. A deare purchase of vntrue fauour, the Popes excommunications stand in blood, cruelty, ambition: his absolutions in couetousnesse. Shortly after, vpon some small stirres, and also because the Pope doubted, the Emperour (passing into *Germany*) would find out all his deuices: hee strikes the Emperour againe with Anathema: Who, finding himselfe so mocked by the Pope, grew enraged, ioyned with the Popes enemies, entred and subdued many Cities in *Italy*, many in *Vmbria*, many in *Etruria*, quieted the *Lombards* rebels, reconered *Verona*, burned two Townes of *Mantua*, threatening to besiege the City it selfe; tooke *Vincenia* by force, and roasted it with fire, forraged the territories of *Padua*, and spoyled al-

most all *Lombardy*, afflicting *Millean* with many slaughters: conquered *Viserbium*, *Faenitia*, *Perusum*, *Cramona*, and did much other harme, for which the Pope excommunicates him againe; and then were first heard in the world the names of the *Guelles* and *Gibelines* (mighty factions) the *Gibelines* fauouring the Emperour, the *Guelles* the Pope, from which factions many euils followed for many ages. Now, when the greatest part of the Cities of *Italy*, and almost all the *Romans* claue to the Emperour: the Pope ordayned supplications to God for ayd, and caused the heads of the Apostles to be carried about to procure helpe from heaven, and to encourage the people; and made an Oration to them in the pallace of Saint *Peter*, and signed them with the Crosse as if they should fight against Infidels, and so brought them out against *Fredericke* who ledde a great army before the walles of the City. The Emperour seeing Christians come crossed against him (who had vsed to fight for the Crosse of Christ against Infidels) moued with indignation, commanded the heads of them that were so crossed (whom hee tooke with great slaughter) to bee cut into foure parts. And at last leauing the City, he tooke *Bonuentum*, and thence leading his army to the *Picentes*, wasted the *Asculano* fields: then he euery where seized on the Templars goods, and did other much hurt. Then Pope *Gregory 5.* (for very grieve) departing this life, *Celestine* succeeded and fate only 18. dayes: and the Popes sea remained voyd one and twenty moneths, for that the Cardinalls could not come safely to the City for election of a new Pope. Then *Fredericke* spoyled *Faenitia*, oppressed first with famine: depriued *Bononia* of the Vniuersity, and translated it to *Paduana*, and besieged *Parma*. Meane season *Innocent III.* was made Pope who formerly had beene a friend to *Fredericke*, but now placed in the Papall dignity, became his deadly enemy, as *Gregory* had beene before. Hee, calling a Coun-



Councell at *Lions*, caused *Fredericke* to be cited, and making an Oration, cited him himselfe, and cursed him with Anathema, and faigned many things as spoken by him against Christ; which the Emperour plainly confuted as meerer fictions in an Epistle (yet extant) to all the Prelats. There this Pope againe deprivues the Emperour of his dignity, absolues the Princes from their oathes of fidelity, and vrges them to set vp another in his roome. *Fredericke* hearing this, hastens towards *Lions* with gowned men equall to an Army: but hearing of stirres at *Parma*, turned his course thither, continued long there, and vsed great cruelty towards the reuolting Citizens. Afterwards hee ouerthrew *Placentia*, and tooke all *Estruria*. By this you may see, what a blessing the Popes greatnesse was to the world: what safety, peace, prosperity and vniity it wrought among Christians, what a Bulwarke against the Turke. Alas, all was contrary to your fancy. There could not be a greater meanes deuised by Sathan to seourge the Empire, to weaken Christendome, to make way for the Turke, to plague *Italy*, and to vndoe the Pope himselfe, than the Pope himselfe deuised and practised. The woefull conclusion was; When the Pope had thus farre prouoked the Emperour, procured much euill to many Cities and Countries, and so fired the world, that by the light and waste thereof, the Turke might see an easie entrance into Christendome: then hee studied night and day how to destroy the Emperour: some conspiracies were discovered: but finally, poysoned he was effectually, wherein his bastard sonne *Manfredus* was thought to be an Agent, by the Popes procuring. All this, and much more writes your owne *Cuspinian*, repoynding the *Italian* Writers, who flattering the Pope, impute many vices to the Emperour; and preferring the *German* Writers, who knew him & his acts far better. Now *Crimine ab uno, disce omnes*. Iudge of other Popes by this, or these, and see what great benefit

nessits their Supremacy brings to Christendome, and what hinderance to the Turkes infidels.

5. 8.

*Antiq.* Sir, One Swallow makes not Summer, nor one Woodcock Winter. Among so many Popes as haue beene since Saint *Peters* dayes (neere 250.) haply you may picke out some few, that haue abused their place and power, which ought no more to disgrace the other good Popes and their offices, than *Judas* the other Apollles.

*Tortura Torti.*  
pag. 219.

*Antiquis.* Some few doe you say? then take more. Your owne *Platina* (Recorder or Historian to some Popes, and by *Sixtus* 4. appointed to write the liues of Popes) writes horrible and monstrous things of them. 40 Articles and more proued against *John* 24. in the Councell of *Constance*, containing many grieuous crimes, for which he was deposed: *Paul* 2. pronounced them Heretikes that did but name the name *Academy* (that is, an Vniuersity, or great Schoole of learning) either in earnest, or in iest. *Boniface* 7. getting the Popedom by ill meanes, robbed *St. Peters* Church of all the Iewels and precious things, and ranne his wayes: and returning not long after, caught one of his Cardinalls and put out his eyes. *Boniface* 9. simoniacally sold all things against right and equity, and openly kept Fayres or Markets of indulgences. Hee sheweth the Rusticity of *Urban* 6. the Stupidity of *Celestine* 5. the Stolidity of *John* 23. the fraud, ambition, arrogancy of *Boniface* 8. at the end of whose life, he addes this Caueat: Let all Priuies learne, by this man's example, to gouerne not by pride and contumely, but seeke rather to be loued than feared, wherby destruction comes vpon Tyrants, &c.

See also B. Bil-  
son, part. 1. pag.  
154. & seq. &  
D. Rainolds  
with Hart.

He records the troublesome broyles for fifty yeares together, betwixt the Popes, and Senate, and people of *Rome* (though also there was no firme peace for foure

four hundred yeeres betwixt them) how often were those holy Fathers, Christs Vicars, driven out of Rome and worse vsed by them (no doubt) not for any great holinesse or vertue found in them?

*Benedict 9.* *Silvester 3.* & *Gregory 6.* occupied the seat all at once; which three, *Platina* calls *Tria execrabilia monstra* (in *vita Gregorij sexti*;) and not onely those three, but most of the others also he fears not to call *Pontifices* (in *Benedict. 4.*) and *monstra* (in *Christopher 1.*) He tells how *Boniface 8.* deluded *Celestine* by imposture: how *Christopher 1.* thrust out *Leo 5.* by force: how *Damasus 2.* tooke away *Clement 2.* by poyson: he records *Sylvester 2.* a Magician: *John 13.* incestuous: *Boniface 7.* sacrilegious: *John 8.* an adulterous woman: he recites 30. Schismes of the holy Church of Rome, in which, sometimes the Church had two heads, sometimes three, for fifty yeeres together. I haue told you before of a troop See before ca. of Popes, troubling the world about *Formosus* his body and his acts; *John 8.* *Martin 2.* *Boniface 6.* *Sacphanus 6.* *Romanus 1.* *Theodorus 2.* *John 9.* and *Sergius 3.* and of 50. Popes (or at least 49.) succeeding one another, whereof scarce one was found worthy the name of a Bishop, not like (saith *Gmehard*) in 150. yeeres, but were Apostaticall or Apostaticall rather than Apostolicall.

I could tell you also, how *Pius 4.* caused Cardinall *Onuphris in Carossa* to be strangled, and other Barles and Cardinals slaughtered in prison, to the great amazement of the people: and how *Vrbain 6.* misused seven Cardinalls, putting five into sacks and drowning them in the Sea; and killing the other two, dried them in a Furnace or Oven, and carried them (in triumph) vpon Mules in bagges or trusses.

*Antiquis.* These things strike a horror into my soule, but yet these reached not to State-matters, and depofitions of Princes, as your former tale insinuated.

S. 9.

*Antiquis.* Let mee search this mystery of iniquity a little neerer the bottome, and reueale the carriage thereof vnto you.

S<sup>r</sup>. Iohn Hay-  
ward, Supre-  
macy, pag. 55.

See before cap.  
6. sect. 4.

X. Iamies Re-  
monstrance, p.  
29. Example 5.

It was a great error in the Emperour *Phocas* (as our Sir Iohn Hayward well obserued) and contrary to precedent policies, to settle so great a dignity in the Popes at *Rome*, so farre from *Constantinople* the seat of the Empire, when he made them Heads of Christendome (as I told you before,) for that gaue the Popes power (if they list to be so wicked) greatly to trouble the affaires of the Empire, and to endanger the state thereof. And so it came to passe, for by this meanes the politike Bishops of *Rome* found opportunity to steale into such strength with the common people (in the Emperours long and farre abience) that they were able to make them shake off the Emperours yoke; first, at *Rome*, and after further off, for the good of the Church, as they pretended, watching therfore all occasions. When the Emperour *Philippicus Bardanes* (about the yeere 713.) finding the worshipping of Images vntolerably to encrease, to the foule misleading and distracting of Christian people, & also to the great offence of the *Saracens* the growing great in the East, who took occasiō thereby to make Christians odious, and much to annoy them: caused the scandalous Images to be taken out of Churches according to primitiue times, partly to v-nite the people in Gods purer worship, and partly to take away offence from the *Saracens*: Pope *Constantine*, instead of ioyning with the Emperour and Easterne Christians against the *Saracens*, directly tooke occasion to disable them against the *Saracens*, and to encrease the scandall for his owne priuate ends, to the great ruine of the Empire, and hurt to all Christendome. Now he saw the Empire decayed in the West, and by the *Saracens* sore shaken in the East, and encombred also with

a ciuill warre, and the greatest part of *Italy* seized vpon by the *Lombards*, the *Exarchate* of *Rauenna*, and the *Duchy* of *Rome* onely left to the Emperour, and those but weakely guarded, now (he thought) was the time for him to play his prizes, he gripes the occasion, calls a Councell, declares the Emperour heretike for defacing holy Images, forbids his Rescripts or Coyne: o be receiued, or to goe currant in *Rome*, and his Statue or Armes to stand in the Temple. The tumult groweth to height, promoted principally by the Pope, and the *Exarch* of *Rauenna* loseth his life. But this tumult at last being appeased, and *Rome* (for ought the Pope could doe) remaining firme to the Emperour: about twelue yeeres after, when the Emperour *Leo Isauricus* began sharply to prosecute Image-worshippers, Pope *Gregory* the second seeing him haue his hands full elsewhere, and *Rome* weakely guarded with men and munition, found meanes by helpe of the *Lombards*, to make the people rebell, and so the Pope quickly became master thereof. And (saith *Nauclerius*) Such authority then had the Popes decrees, that first the *Rauennates*, after that the *Venetians* did rayse an open rebellion against the Emperour; and this rebellion proceeded so farre, that euery City and Towne put downe the Emperours *Exarches*, and created proper Magistrates to themselves whom they called *Dukes*: and thus, as at a great shipwracke euery man catches a peece, so euery City made her owne Duke, and the Pope was carefull that his part should not be the least.

Not long after this, when the Cities of *Italy* began to prey one vpon another, the stronger vpon the weaker; and the Pope and the *Lombards* (being the strongest of all) who had agreed in conspiring against the Emperour, now fell out about diuiding of the spoyle: the Pope hauing made vse of the *Lombards* to oppresse the Emperour; vseth still the same Art to call in *Pe-*  
*pin* the Constable of *France* into *Italy* to suppress the

*Palmerius ebr.*  
*anno 726.*

*Naucler. l.*  
*lib. 2.*  
*B. Carleton, iurif.*  
*disson. c. 6, §. 7.*

*Ado Viennensi*  
*in Canonico*  
*Trithemius*  
*Annals.*

*Lom-*



*Anno 743.*

*Lombards*, and settle the Pope in that which both had gotten from the Emperour; which was done. And shortly after, the States and Peeres of *France* (by the counsell of *Zachary* the Pope) put downe King *Childerike* as a man too weake to gouerne, and made *Pepin* King of *France*.

Thus the power which the BB. of *Rome* had receiued of the Emperor and other Christian Kings, they now turned against them, as the Iuy that is supported and riseth aloft by the Oake, in the end decayes and spoyles the Oake it selfe.

*B. earlson. ib.*  
*cap. 6. §. 13.*

This was a great steppe to the Popes Supremacy, but yet it was not come to the height. Emperours were not yet deposed by Popes, not cut downe, but some of their branches cut and pruned off. And *Charles* the sonne of *Pepin* (who still further subdued the *Lombards*) enioyed the power (by the Popes kinde grant) which ancient Emperours held before him, to chuse Popes and inuest Archbishops and Bishops in all the prouinces of his gouernment.

*Sanders L. 4. de*  
*clauib. David.*

But of this strange purchase of *Rome* by the Popes from the Emperours *D. Sanders* writes, that it is to be accounted one of the greatest wonders of the world: that the *Roman* Bishops, without any power, or armies, haue remoued the *Roman* Emperours from the Tower of the Empire, and made themselues Lords of the Pallaces of *Cæsars*, and turned the whole City into their owne power.

Indeed it is a wonder, that men pretending holinesse, peace, comfort, and blessings to the world, should vse such wicked, detestable, rebellious, treasonous courses, to deprive their Soueraignes of their Rights, Cities, Lands, and Honours, by such audacious fraud, and damnable policies.

§. 10.

Of *Gregory 7.* that first attempted absolutely to depose

pose Kings, I haue spoken before. It seemes he tooke heart at the successe of his Predecessors, to goe beyond them; seeing *Leo Iconomachus* (as they called him, the warriour against Images) cast downe; and *Childerike of France* cast downe, and *K. Pepin* set in his place. From these and such like facts, other Popes (and especially *Gregory 7.*) deriued a Law, a right, and from these workes of darknesse tooke light, making them the rules of their vnruely government, and therefore after this, the world could neuer take rest for the Popes. Then the Kings set vp in place of the deposed, must needs bee firme to the Pope, and so must others that hoped by the Popes authority to enlarge their dominions, and encroach vpon others; and they againe must be honoured by the Pope, and one mutually support another, how bad soeuer the liues either of Popes or Princes were: and thus the best minded, quiet and best were beaten downe, and one Tyrant strengthened another.

Sir *John Hayward* reckons vp a number of Popes, that raised other Princes, or Subjects against their own Emperours or Soueraignes. *John the 3.* raised *Berengarius* and *Adalbar* against *Otho the Great.* *John 18.* raised *Crescentius* against *Otho 3.* *Benedict 9.* stirred *Peter K.* of *Hungary* against *Henry the blacke.* *Gregory 7.* *Rodulph* against *Henry 4.* *Gelasius 12.* raised many against *Henry 5.* *Innocent 2.* set *Roger the Norman* against *Lothaire 12.* The same *Innocent* raised *Gurphus* of *Bauier* against *Conrade 3.* *Hadrian 4.* raised *Atillan* and the other *Lombards* against *Frederike Barbarossa.* *Alexander 3.* stirred the *Dukes of Saxony* and *Austria* to disquiet *Almaine.* *Innocent 3.* thrust *Otho 11.* of *Saxony* into bloody warre against *Philip* brother to *Henry 6.* Pope *Honorius 3.* raised the *Lombards* against *Frederike 3.* *Clemens 5.* opposed *Robert King of Sicilie* against *Henry 7.* *John 22.* opposed *Frederike of Austria*, and *Lewes* of *Bauier* to fight for the Empire. *Clemens 6.* opposed *Charles 4.*

King

*St. John Hayward.*  
Supremacy p.  
56. & seq.

King of *Bohemia* against the said *Lewes. Eugenius 4.* raised tragedies against *Sigismund*, specially to impeach the Councell of *Basil. Paul 2.* raised stirres against *Fredericke 3.* to chale him out of *Italy.*

When eight Emperours had beene scorched with excommunications of the Popes, and their dominions set on fire, and potent enemies enflamed against them, and many of them consumed: the rest afterwards grew coole, and were content with what holy water the Popes vouchsafed to sprinkle vpon them: those eight were *Frederick 1. Frederick 2. Philip, Conrad, Otho* the fourth, *Lewes of Banaria, Henry 4.* and *Henry 5.*

## S. II.

*Amiq.* I am glad yet, that these troubles reached not to our English Kings.

*Antiquif.* If you thinke they did not, you are much deceiued. Reade our histories, and enforme your selfe better; you shall finde troubles enough from the Papacy, euen in these remote parts, farre from *Rome*: after the thousandth yeer of Christ (that is, after the loosing of *Sathan*, *Reuel. cap. 20. 7, 8.*) and after that, the Pope came to his height.

*Anselme* Archbishop of *Canterbury* did somewhat trouble King *Henry* the first, for whereas in former times, the Bishops and Abbots of England vsed to receiue their Inuestitures from the King, by receiuing a Pastorall Staffe and Ring at his hand (as *Saint Wulfstan* had done from *St. Edward* the King, professing thereby he would resigne it onely to him) now *Anselme* refused to consecrate certaine Bishops whom the King aduanced and gaue them their Inuestitures, so that the King was compelled to send an Embassage to the Pope *Paschalis*, and before him to pleade his cause, as *Anselme* also did his in like manner. But this matter was indifferently quietly ended, for the Pope (by the mediation of white and red, saith a Monke, the historian) was con-

content to confirme the Bishops, but ordained with-  
 all that the King should doe so no more; that is, that  
 the King should lose the priuiledge of his Ancestors.  
 This was done *Anno dom. 1104. Anselme died Henries*  
*primi anno 11.* But *Thomas Becket* being made first Lord *Speed, Chron.*  
 Chancelor, and afterwards Archbishop by the fauour *pag. 457.*  
 of King *Henry 2.* troubled the King much more; for  
 the King being informed of much misdemeanour of  
 Clergy men (who besides other offences, had commit-  
 ted an hundred murders in his raigne) and that they  
 were not punished nor degraded by the Bishops, but  
 shifted away into Abbeyes or otherwayes defended;  
 so that the wronged had no remedy, the wrong-doers  
 no punishment, true innocent men no safety, and none  
 of them were in condition of subiects: the King re-  
 quired such to be punished by his Lawes, and to haue  
 the customes of his Ancestors obserued: whereunto  
 all the Bishops assented, but onely *Becket*; who not on-  
 ly resisted, but complained of the King to Pope *Alex-*  
*ander*: and *Alexander* at first, desiring to hold the  
 Kings loue, willed *Becket* to yeeld, and *Becket* so pro-  
 mised to the King absolutely. But when the King assem-  
 bled his States at *Clarendon* in *Wiltshire*, *Becket* relapsed,  
 and said hee had grieuously sinned in promising, but  
 would not sinne in performing, yet at the instance and  
 teares of many Noble persons and others priuately in-  
 treating him for the good of the whole land, he yeel-  
 ded againe and promised *in verbo sacerdotali* to obserue  
 all; and all the Earles, Bishops, Abbots, and Clergy  
 did sweare and promise the like: but when hee  
 should set his hand and scale to a writing thereof, hee  
 refused againe. Of all this the King by Embassage en-  
 formed the Pope, desiring a legant iue power to be sent  
 to the B. of *Yorke*: which the Pope vnwillingly gran-  
 ted, and withall made it so slight, that the King in dis-  
 daine sent the Bull backe againe to the Pope. Then  
 was *Becket* required to giue an account of his Chance-  
 lorship.

lordship, which he refused to doe, and to come vnto the King: and being told, he would be condemned of periury and treason for not yeelding temporall alleagiance to his temporall Soueraigne (as hee had sworne) and that the Prelates would disclayme all obedience vnto him as their Archbishop: hee caused to bee sung before him at the Altar, The Princes sit and speake against mee, and the vngodly persecute me: And forthwith taking his siluer Crosier in his hands, went armed into the Kings presence. Whereat, the King intraged, caused his Peeres to proceed in indgement against him; they condemne him to prison for treason and periury; he appeales to *Rome*, and away gets him into *France*, procures the French Kings fauour, and by him, the Pope. To the Pope the King sends a Noble Embassage desiring to haue two Cardinalls sent into England to end the matter. The Pope denies it, reseruing the iudgement to himselfe. The King by his Sheriffs, Sequesters all *Becketts* profits in England; *Becket* in *France* excommunicates all in England that maintained the Auitall (or ancient) customes, naming some great men. The King fearing his owne excommunication, gathers a great Army, pretending to subdue Wales. Meane season the Pope is perswaded to send two Cardinalls; but they cannot perswade *Becket* to yeeld any thing, and so that designe for peace was frustrate. At length the two Kings of *France* and *England* being reconciled, met in *France*: before whom, *Becket* being called, and earnestly dealt withall, would not yeeld any thing, so that all men blamed him. The Pope willed *Gilbert B. of London* to admonish the King to giue ouer: hee did so, but excused the King to the Pope. The Pope excommunicates *Gilbert*, and went so farre, that the King had scarce one left to reade diuine Seruice in his Chappell. The King prays the Pope to send two Cardinals to absolue his subiects, and to make peace: Two come into *Normandy*, but returne with-

out



out possibility of doing any good, because *Becket* would not yeeld a ior. At last, by the Popes mediation the two Kings met at *Paris*, where King *Henry* offered to stand to the iudgement of the Diuines of *Paris*, but no peace would be had. After all this the King crowned his sonne, the Archbishop of *Yorke* supplying *Canterburies* absence. And in the beginning of the seventh yeere of the banishment of *Becket*, the two Kings met againe in *France*, and the King (fearing the whole Realmes interdiction by the Pope,) receiued *Becket* into fauour, yeelding him his Bishopricke with all the profits and arrearages, and signified it to his sonne in England. Now *Becket* Archbishop in England, shortly after published the Popes letters suspending the Archbishop of *Yorke*, (for crowning the young King, which was *Canterburies* office) with all his adiunants, and would not absolue them but vpon conditions at the earnest request of the young King: which the Father [King] hearing in *Normandy*, was sore displeased; and shewed it by some words: which, foure Knights Courtiers, hearing, and thinking to doe a great pleasure to the King, and to ease the Kingdome of much trouble, posted into England; and at *Canterbury*, the next day after *Innocents* day killed the Archbishop at the high Altar, and fled into the North. The old King was exceeding sorrowfull at the newes of this murder, and sent to the Pope desiring him to send Cardinalls to enquire of the murder, to whose wils he would submit himselfe, if he could be found consenting.

Here obserue 1. What these customes were, which *Becket* withstood. (1) That without the Kings licence none should appeale from the Courts of England to the Court of *Rome*: (2) That no Bishop, nor Archbishop, should leaue their Flocke and goe to *Rome* without the Kings license: (3) That they should not interdict nor excommunicate any officer, or such as held on the King in chiefe, without the Kings licence: (4) That Clerkes

accused for secular offences should bee tried before secular Iudges.

2. Obserue, that these Customes, besides profitable and necessary, were also ancient, and so termed; but now shortly after *Hildebrand's* time, must be altered, Kings and States depressed, and the Pope about all former times exalted.

3. Obserue, If *Becket* had stood for the substance of Religion, or any necessary point thereof, it had beene a worthy (which now was a wicked) part: but his standing for matters against the good and peace of the Church and Common-wealth; and them ancient, and well established; and that with obstinacy, against the iudgement not onely of the King, Bishops, and Nobles at home: but euen of the Pope himselfe at the first, the Cardinals, the King of *France*, the Vniuersity of *Paris*, and (as I may say) all the world; argued his exceeding folly, pride, and peeuishnesse.

4. Obserue, that euen the best sort of Popes, against their owne knowledge and inclination, may be drawn by their Counsellors and flatterers; and by the tickling desire of wealth and greatnesse, to take part, countenance, and backe most obstinate rebells, periured persons, and vntollerable troublers of Church and Common-wealth: yea, to defend them while they liue, and Saint them after their death.

Thus King *Henry* was troubled much by the *Romish Hierarchy*; but King *John* much more. It appears by this which hath beene said, that there had beene troubles about the ancient customes & libertie s of Princes in the English Church, which the Kings stroue still to maintaine, and the Popes to infringe: whereof, one was, that no Bishop should bee elected and inuested without the Kings consent in his owne dominions: which King *John* maintained as his predecessors had done. It hapned in the seventh yeere of his rigne, that *Hubert* the Archbishop of *Canterbury* dyed; and the

the Monks of *Canterbury* secretly in the night chose *Reginald* their *Sub-prior*, and brought him in with *Te Deum*, first to the high Altar, and then to the Archbishops chayre : and presently causing him to sweare secrecy, sent him with some of their company to the Pope, to see how it would be taken: but the Pope (seeing no letters commendatory from the King) made some stay, and tooke time to deliberate. In the meane season the Monks at home hearing of this delay, and finding that *Reginald* in his way towards *Rome* had carried himselfe as Archbishop elected, and so published their secrets: now repenting their euill choyse and bad successe, sent to the King and craued license to chuse a new Archbishop, whom the King would commend. The King (winking at their former iniury) tooke this kindly, and commended vnto their choyse *Iohn Grey*, Bishop of *Norwich*, and brought him to *Canterbury* himselfe : and the Monks in the Kings presence very solemnely chose him, put him into the Archbishops seate ; and the King put him into all the Archbishops possessions, writing to the Pope, to accept him. Had the Pope beene a pious Father of the Church (as you describe him) giuen to seek peace and ensue it, as much as in him lay ; he might haue beene well pleased with this peaceable course : but hee was led by the spirit of *Hildebrand*, not of *Peter* and *Paul* ; and tooke a course that there might be no peace, and that the people might not vnder their natural Kings leade a peaceable and quiet life in all godlinesse and honesty. For he would neither accept of *Reginald* nor *Iohn*, but vraged the Monks that were sent vnto him, to chuse a third, one *Steuens Langton*, and against all excuses commanded them vpon their obedience, and vnder payne of Anathema, to doe it presently. Whereupon they all yeelded, except onely one *Elias de Brantfield*, who still stucke to the King and to the election of the Bishop of *Norwich*, a man worthy of honourable memory, for his

Rom. 12.

1 Tim 1.

constant standing (though standing alone, in danger, and to the Popes face) to the right, to his Prince, to the good and liberty of the Church. The rest, with the *Hymn* brought *Langton* to the Altar, and the Pope wrote to the King to receiue him.

B. Carleton iurif.  
c. 7. §. 124.

The King was herewith much moued, because *Stephen Langton* (though an Englishman born) was brought vp vnder the French King, promoted by him, and tyed to be at his command: And therefore King *John* wrote to the Pope, that he had no reason to admit such a one as *Langton* to such a great place in his kingdome. And withall hee banished the Monks that had chosen *Langton*, as traytors, and confiscated their goods. This was done vpon Saint *Swishens* day. The Innocent Pope (Pope *Innocent* the third, who about the same time excommunicated *Otho 4.* Emperour, and discharged the States of *Almaigne* and of the Empire from their allegiance vnto him) being set on fire with this news, sent to the Bishops of England commanding them to put the King and his land vnder the sentence of interdictiō, which was executed the 24. of *March* by the Bishops of *London*, *Ely*, and *Wigorne*, who now turned plainly subiects to the Pope, and leauing England, fled to *Rome*. The King for this cause of Interdict (whereby himselfe and his whole land stood accursed) commanded all the goods of the Clerks to bee confiscate, and the drew as many as he could of his people to an oath of allegiance. The Pope proceeds to excommunicate the King by name: and finally to pronounce sentence of deposition against him; discharging all his subiects of their oath of allegiance vnto him; sending also *Pandolph* his Legate first into England, and then to *Philip Augustus* King of *France*, to bestow vpon him the kingdome of England, so that hee would expell King *John* and take it by force. By this meanes King *John* was strangely and suddenly weakened, and vtterly disabled to hold his kingdome, seeing strong inuasions from

Mat. Westmonast.  
ubi supra.

from without, and daily revolting within to open insurrections, and every man now counted a Saint and Martyr that would fight or suffer in wars against him; considering that the Popes Bulles, like Magike spellles, had let loose many turbulent spirits, not easie to be layd againe, but by him that raised them. After much struggling he was finally compelled to deliuer vp his Crowne to *Pandolph*, that he might receiue it againe from him, as from the Popes hands, and be protected by him. And this was done in the 15. yeere of King *Johns* reygne, *anno dom. 1213.* And *Stephen Langton* made Archbishop.

Thus the King became the Popes vassall: and the King of *France* forbidden by the Popes *Nuncio* to meddle any further against him, being now the Popes liege man, whom he would protect. And now *John* held his Crowne of the Pope, as a man holds his land of another in Knights seruice, or by homage and fealty: and did faire homage to the Popes Legate, laying downe at his feet a great masse of the purest gold in coyne; which the reuerend Legate in token of his Masters Soueraignty kicked and spurned with his feet: and at solemne feasts was easily entreated to take the Kings Chayre of estate.

K. James Remonstrance  
pag. 256.

Obserue here first, The progresse of the *Hildebrandine* Religion in deposing of Kings, and discharging their subjects of their allegiance, fidelity and obedience, dissolving gouernment, and filling kingdomes with warres and miseries, begunne by *Hildebrand*, and still continued by his successors.

Obserue secondly, out of the story of King *John*; That this successor of *Peter* fished not for soules, but for kingdomes, euen with the destruction of millions of soules (if your owne doctrine be true,) for he caused the whole land to be interdicted, and so to continue six yeeres, fourteene weekes, and two dayes: plaguing all this while the whole body of the land for the head, the Kings offence (a point of iniustice) with a heauy spirituall

Mat. Westmonast  
Flores: loco quo  
supra pag. 95.  
K. James Remonstrance  
p. 258.



tuall plague, for a light temporall offence (a point of impicty.) For al this while the Church-dores through the whole kingdome were shut vp, no belles stirred, no prayers, preaching, Sacraments, permitted; Children kept vn baptized, bodies vnburied, all people accursed, liuing like heathens, dying like dogs; without instruction, exhortation, consolation: and all that dye thus vnder the curse of the Interdict (without some speciall indulgence or priuiledge) are thought for euer damned and adiudged to eternall punishments, as dying out of the communion of the Church. Alas, how many millions of soules did this *Innocent* the Pope wilfully send to hell in this large kingdome of England and Wales, in this large time of aboue six yeeres, for anothers offence: for what could they doe? or what offended they, poore people? if the King would not be ruled by the Pope? Nay, they offended the King also, and incurred much danger and dammage, by falling from their obedience for the Popes sake: and yet are thus recompensed by him. Are these the actions of the Vicar of Christ, to saue soules? or rather of Antichrist, to destroy them? Is this the kinde Father of the Church?

K. James ib.

p. 257.

But obserue further, thirdly, how these pretended successors of Saint *Peter*, change their spirituall power into temporall, for their worldly gaine and greatnesse: and change Christs Kingdome, which was not of this world, into the winning and disposing of the kingdomes of this world; and make the penance of sinners the forfeiture of their estates. Is this the satisfaction to be imposed vpon a sinner, that of a Soueraigne and free Prince, he must become vassall to his Ghastly Father? and make him selfe and all his subiects tributary to a Bishop? that shall rife the whole Nation of their coyne, and make them doe him homage? Shall not a sinner be quitted of his faults, except he be turned out of all his goods, possessions, inheritance, and his Pastor

be

be infeoffed in his whole estate? Is this holinesse? or is it not plaine tyranny and robbery? It is plainely to heape robbery vpon fraud, and tyrannye vpon robbery; and to change the sinners repentance into a snare or pitfall of coozoning deceit. And as the end is naught, so the meanes is worse to bring it to passe by such subtil pranks and wicked deuices, as not to sticke at setting a whole flourishing kingdome on fire by wartes, and seditions: nor to care what becomes of mens estates, of their bodies, liues, or soules, but bring them all to ruine: so that the kingdome may be weakened, and the King brought to so low a degree of misery, that hee may be easily lifted out of his estate, and the kingdome seized vpon.

Of King *Henry* the thirds reygne, exhausted of treasure, and scourged of his subiects by the Popes most intollerable exactions; which caused the people to wish rather to dye, than to liue to endure them; I haue spoken something already, and can say much more.

See before,  
booke 1. cap. 6.  
sect. 14.  
Reade also  
Math Paris, &  
Math. Westmin-  
ster, in Henr. 3.  
& B. Carlton of  
Iurisdiction.

## S. 12.

*Antiq.* This is enough for me, and for this matter more than enough. But it may be in these latter times of greater light, and opposition, the Popes haue beene more moderate, and become more like to their first Ancestors.

*Antiquis.* Neuer a whit: haue I not told you before of K. *Henry* 8. who though he continued the Popes religion entire, yet for reiecting his iurisdiction, was condemned by the Pope, excommunicated, pronounced no King, his subiects commanded to deny subiection to him, and all men to take armes against him? &c. The like course the Pope hath runne agaynst our late most excellent Princes, Queene *Elizabeth*, and King *James*. For I will passe by the mischiefs done in other Countries, and the murders of the two last Kings of *France*: the troubles of our owne kingdome will hold me long enough.

See before;  
Booke 1. cap. 1.  
S. 3. consider. 6.

By

Camden. Annal.

Elizabeth. p. 27.

B. Car. ten,  
thankfull re-  
membrance

pag 13

See the Bull of

Pius 5. in Cam-

den's Annals

pag. 183.

Camden ib. pag.

See Camden

Annales &amp; lixa-

betha. p. 315. &amp;

p. 348. in fine

anni 1581.

By the happy abolishing of the Popes authority by Queene Elizabeth, England became the most free of all Countries in the world; the Scepter being (as it were) manumitted from forraign servitude, and a great masse of mony kept at home, which formerly was exhausted, and yeerely, and daily, carried to Rome, for first fruits, Indulgences, Appcales, Dispensations, Poles, and such other things; so that the land grew much more rich than in former ages. The Popes could not be insensible of their losse this way besides all other, and conceiving some hopes of recovery by encouraging persons discontented with this mutation, in the eleventh yeere of her reigne Pope Pius the fifth excommunicated her, deposed her by his Bull, dated anno 1569. quinto Calend. Mart. thereby also absolving her subjects from their oath of allegiance, and from all other offices and duties, accusing all that did obey her. This was done, to procure a strong party in England to ioyne with the Pope and Spaniard in their designe for the invasion and conquering of England when their forces should bee ready. For the Papists in the Land were so strangely perswaded and bewitched, as to admire with astonishment a certaine omnipotency in the Pope, and that his Bulles were dictated by the holy Ghost, and that they in executing them, and in murdering their Princes, should doe meritorious acts, very acceptable to God, and dying therein should become glorious Martyrs, and have higher places in heauen, than other men.

To gayne more people of all sorts, Noble, Gentle, inferiours, to their faction, and to gull them with such false opinions, the Pope out of his Seminaries at Rome and Rhermes sent out yeerely a number of Priests disguised into England to grope and pervert the hearts of men, secretly and wickedly telling them, that the Pope had supreme power ouer the whole world, yea, euen in politike affayres: that such as were not of the Roman Religion were to be deprived of all regall power and dig-

dignity: that it was lawfull, yea, and a meritorious work to depose Princes excommunicated by the Pope: that the Pope had actually pronounced & published by his Bull, *Elizabeth* to be excommunicated and deposed: that since that publication, all her actions were by the Law of God disannulled, and to be held for nought: her Magistrates were no Magistrates, her Lawes no Lawes. Yea, some of them denied not in publike hearing, that they were sent for no other cause into England, than to absolue euery one particularly from their obedience to the Qu. as the Bull had absolued all in general: and this they did in taking confessions of their Reconciliation to their Church priuately, and promising absolution from all mortall sinne, so doing, most safely and secretly.

These Seminaries were not erected to teach true Religion, and points of doctrine necessary to saluation (for those might bee taught and learned in all places without such cost) but principally to fit young wits, and fiery spirits to become instruments to vphold the Papacy with the dominion, greatnesse, and wealth thereof, and to regaine those that were fallen from it; though it were with the destruction of Kings, dissipation of kindomes, bloodshed, murtheres, insurrections, treasons, poysonings, massakers, and many other euils: as the histories following will declare most plainly; and by their owne confessions may appeare.

*Camd. lib. p. 344.  
& alibi passim.*

1. To come therefore to the Plots and Treasons practised against Queene *Elizabeth*, effects of the Popes excommunication: The first was, The rebellion in the North, stirred vp by one *Nicholas Morton* a Popish Priest; the chiefe leaders within the land were the Earles of Westmerland and Northumberland, who were to ioyne with the Duke of *Norfolke*, intending a marriage betwixt him and the Scottish Queene, thereby to make clayme to the Crowne of England (Queene *Elizabeth* being deposed by the Popes Bull.) With them also was to ioyne, the Duke of *Alva*, with his power

This story and the rest of the treasb's against *Q. Elizabeth* are set out at large by B. *Carlton* in his booke entitled *A thankful remembrance, whole chapters* I here note in the margin.

Camden. Annal.  
an. 1568. p. 146.  
Et an. 1572. p.  
227. Et an.  
1569. p. 158,  
166..

power from the Low-Countries; the Earle of Ormond at the same time raising tumults in *Ireland*, and all procured by Pope *Pius 5.* who also secretly wrought the mindes of many English, by one *Ridolph* a Gentleman of *Florence*, vnder colour of Merchandise, by whom the Popes Bulles, letters, and money, (to wit, an hundred and fifty thousand crownes) were conueighed, for the managing of this businesse. The Pope further promising to the King of *Spaine*, to engage all the goods of the Sea Apostolike, Chalice, Crosses, and holy vestiments, to further it. But God preuented this mischief: for the Northerne Earles preparations being discovered, and rising before the other associats were ready, were dispersed; the Duke of *Norfolke* taken and put to death, and the whole plot defeated, to the great griefe of the Pope and the Spaniard. The King of *Spaine* said before the Cardinal of *Alexandria*, the Popes Nephew, that neuer any conspiracy was more aduisedly begunne, more constantly concealed, nor more likely to prosper than this. For that an Army might be sent out of the Low-Countries in 24. houres space, which might suddenly haue taken the Queene and the City of *London* vnprouided, restored the Popes authority, and set the Queene of Scots in the Throne, especially hauing so mighty a faction within land: and *Stukely* an English fugitiue (made Marquesse of *Ireland* by the Pope) vndertaking at the same time with the helpe of 3000. Spaniards, to bring all *Ireland* to the Kings of *Spaines* obedience, and with one or two ships to burne all the English Nauy. This story is written at large by *Hieronymus Casena* in the life of *Pius* the 5. and printed at *Rome* anno 1588. by the same Popes authority and priuiledge, by which we come to the knowledge of the whole plot.

B. Carlton ib. s.  
3. Camden. ib.  
pag. 171.

2. I passe by the treasonous leagues made by the Earle of *Ormonds* Brethren with *James Fitzmorice* of *Desmonds* Family, and others to serue the Pope and  
Spa-



Spaniards designs against Queene *Elizabeth*. And the Earle of *Darbiestonnes* with *Gerard Hall*, *Rolfion* and other *Darbieshire* mens conspiracy, to set vp the Queene of *Scots*. And other conspiracies of *B. Rosse*, *Henry Percy*, &c. and of *Powel* and *Owen*, for the Queene of *Scots*. Also of *don Iohn of Austria* his plotting to marry the Q. of *Scots*, and put downe *Elizabeth* with the fauor of the Pope and Guises: for these p'ots miscarried in their Infancy.

*Thomas Stukely* hauing rioted out his State in *England*, *Ibid. cap. 4. Camden. Annal. part. 2. pag. 129.* passed to *Rome*, and made *Pius 5.* belceue, that with 3000. *Italians* he would drine the English out of *Ireland* and burne the Queenes Navy. *Pius* dying, *Gregory 13.* employed *Stukely* to get *Ireland* for his bastard sonne, creating the said *Stukeley*, Marquesse of *Lagen*, Earle of *Wexford* and *Caterlogh*, Vicount of *Morrough*, and Baron of *Rosse*, (famous places in *Ireland*) and made him Generall of 800. *Italian* souldiers. But *Stukeley* comming by *Portugal* ioyned with the King in a warre in *Africa*, that the King afterward might goe against *England* with Armes, as he against *Ireland*: but in *Africa* they were both slayne, and two other Kings died also at the same battell, 1572. Whereupon the Spanish King turned his forces (prepared for *England*) to subdue *Portugall*. Note here the Popes zeale, not to win soules to Christ, but Kingdomes to their Bastards. Note also, two Popes proceed in malice and malediction against Queene *Elizabeth*, and one English fugitiue makes them both fooles. And note thirdly, how God can diuert the great preparations of puissant Princes; and turne their wise policies into foolishnesse.

*Nicholas Sanders* D. of Diuinity, hauing written a witty and wicked booke, to maintaine the *Roman* visible Ecclesiasticall Monarchy, comes into *Ireland* *Ibid. cap. 5. Rease. Camd. Annal. part 3. pag. 371, 372.* (1579) with the Popes legantine authority, and a consecrated banner, with three shippes to ioine with the rebels against Queen *Elizabeth*; where much mischief

was done, supplies sent of men, money, and armour from the Pope and Spaniard: but after diuerse yeeres, diuerse fortunes, the Earle of *Desmond* (chiefe of the rebels) wandering, and poore, was killed by a common Souldier, and *D. Sanders* for grieue ran mad, and finally died miserably being hunger-starued.

*Ibid* cap. 8.  
See *Camdens*  
*Annals* p. 315.  
&c.

Anno 1568. began the Seminaries, deuised by Cardinall *Allen* (an Englishman as *Sanders* was) first, at *Doway* for English fugitiues, but remoued to *Rhemes* by the *Guises*, and another erected at *Rome* by *Gregory* 13. In them were trayned vp many fit instruments for *Rome* and *Spaine*, traytors to England, issuing out thence when they were fitted, as *Campion*, *Parson*, *Sherwin*, *Kirby*, *Briant*, and multitudes of others, not in the habits of Priests, but of Gallants, Seruingmen, Summoners, or any other, the better to insinuate into company, and peruert men without danger of discouery.

Cap. 7.

1583.  
*Camden. Annal.*  
part. 3. p. 370.

7. *Somerville* bewitched by the wicked seditious bookes of the Iesuits, sought to come into the Queenes presence to kill her, and by the way set vpon one or two with his drawne sword: but was taken and hanged, as was also *Ardern* his father in Law.

8. Among other mischieuous bookes, one exhorted the Ladies and maids of honour to doe as *Iudith* did to *Holofernes*.

1584.  
See *Camd. Ann.*  
vol. 11. p. 398.

9. *Francis Throgmorton* practised to deliuer the Q. of *Scots*: Vpon discouery whereof, *Thomas L. Pages*, and *Charles Arundell* fled into *France*, the Earles of *Northumberland* and *Arundell* commanded to keepe their houses, and 70. Priests (whereof some were condemned to dye) were sent out of England, whereof the chiefe were *Gasper Heywood*, *James Bosgrave*, *Iohn Hart*, *Edward Bishston*, &c.

10. *Bernardine Mendoza* Embassadour from the K. of *Spaine*, was commanded to auoyd England for treasonable practices with *Throgmorton* and others, to bring strangers into England and depose the Queene. This

*Mex.*

*Alendoza* had made two Catalogues, One of the Ha-  
uens of England, fit to land forces in; the other of all  
the Noble men that fauoured the *Romish* Religion.

11. Queene *Elizabeth* purposed to set the Queene *Cap. 8.*  
of *Scots* at liberty, and sent Sir *William Wade* to her, to  
conferre of the meanes, and was ready also to send o-  
ther Commissioners to effect it, but a strange accident  
hindred it.

One *Creighton* a Scottish Iesuit, being taken by *Dutch*  
Pirats, tore certaine papers and cast them into the Sea,  
but they were blowne backe into the shippe, gathered,  
brought to Sir *William Wade*, who peeced them againe,  
and they discouered new practises of the Pope, Spani-  
ards, and *Guises*, to depose Queene *Elizabeth* and King  
*James*, and set vp the Queene of *Scots*, and marry her to  
some English Lord, to be chosen by the Catholikes, and  
confirmed by the Pope; their children to succeed them:  
to this purpose were to be employed Cardinall *Allen*  
for the English Ecclesiastikes, Sir *Francis Inglesfield* for  
the *Lakes*, and the Bishop of *Rosse* for the Queene of  
*Scots*.

12. *William Parry* a Welshman, Doctor of the Ciuill  
Law, sought occasion to kill the Queene, insinuating  
into her fauour by telling her that hee had found out  
treasonable intents in *Morgan* and other fugitiues, who  
practised her destruction: and that hee had conferred  
with them closely to finde their purposes, and keepe  
her safe, desiring her leaue to doe so still, and to haue  
accesse vnto her to discouer what he found.

1585.  
Reade the  
whole story in  
*Camden. Annal.*  
*part 3. p. 391.*

But *Parry* himselfe in good time being suspected, ac-  
cused, taken, imprisoned, and examined by graue Coun-  
sellors, at last freely confessed, that in *France*, and  
from *Rome* by Cardinall *Como*, he was confirmed, that  
it was lawfull and meritorious to kill the Queene:  
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*Henr*

was done, supplies sent of men, money, and armour from the Pope and Spaniard: but after diuerſe yeeres, diuerſe fortunes, the Earle of *Deſmond* (chiefe of the rebels) wandering, and poore, was killed by a common Souldier, and D. *Sanders* for grieſe ran mad, and finally died miſerably being hunger-starued.

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*Henr*



cap. 9.

Camd. ib. part. 3.

p. 339.

13. *Henry Percy Earle of Northumberland* (though pardoned for his rebellion 16. yeeres before, restored and made Earle by the *Queenes* mercy, yet) practised with *Menloz* and *Throgmorton* to put downe *Elizabeth* and set vp the *Queene of Scots*, and being imprisoned, killed himselfe with a Pistoll, was found dead, the dore bolted on the inside: oh mischieuous Popishnesse, the ruine of many Noble houses!

Camd. ib. p. 431.

et seq.

Reade it there

at large.

14. *Sauage* also vowed to kill the *Queene*, as did also *George Gifford* a pentioner, hired by the *Guise* for a great summe of money, and perswaded by Doctor *Gifford*, *Gilbert Gifford* and *Hodgeson* Priests, that it was lawfull and meritorious.

15. And *Ballard* a Priest, walking in a souldiers habit, and calling himselfe Captaine *Foscue*, promised an inuasion by the Pope, Spaniard, *Guise*, and D. of *Parma*: he told *Babington* of the *Queenes* death to bee acted by *Sauage*, perswaded him to see the *Queene of Scots* fauour, and drew more heroik Actors (as they called them) into the conspiracy, *Tolney*, *Tschburne*, *Abington*, *Barnewell*, *Charnocke*, besides others for other purposes, *Windsor*, *Salisbury*, *Gage*, *Trauerse*, *Iones*, *Dun*. And they practised how to stirre *Ireland*, to draw *Arundell* and his brethren, and *Northumberland* to their side, and call *Westmerland*, *Pages*, and others home. But Sir *Francis Walsingham* found out all the plot, by meanes of one *Gifford* a brother false to them, but true to the State, so that when the proiect was ripe, and the *Queen* made acquainted, the Traytors (though fled and dispersed) were taken, conuicted, and executed.

cap. 10.

Camd. ib. p. 433.

16. Anno 1587. Many discontented persons still continually haunted the *Queene of Scots* like euill spirits tempting her. *L' Aubespineus* the French Embassadour lieger, went about by treason to free her, mouing *William Stafford* (whose mother was of the *Queenes* Bed-chamber) to kill the *Queene*, by poyson, Gun-powder, or rather sword. *Trappin* the Embassadours Secretary per-

perswaded *Stafford* and *Moody*, but *Stafford* revealed all to the *Queenes* Councell : *Trappius* was intercepted going into *France*. The *Embassadour* being called before the Councell, denied all : but *Stafford* affirmed it to his face. The Lord *Burleigh* told him, though he were not punished, yet he was not iustified.

17. Shortly after, *William Stanley* and *Rowland Yorke* became Traytors : *Yorke* being made Captaine of a Sconle neere *Zutphen*, betrayed it to the Spaniard : and *Stanley* betrayed to them the rich fenced Towne of *Deuenter* ; and sent for Priests to teach his English and Irish the Popish Religion ; being in number 1300. calling them The Seminary legion (as the Seminary Priests) ordained to defend the Romish Religion. Not long after, *Yorke* was poysoned : *Stanley* tossed from place to place ignominiously ; and his fellowes some died for hunger, some stole away, himselfe was neuer trusted : for the Spaniards vsed to say, Some honour might bee giuen to a traytor, but no trust : and hee found too late, he had most of all betrayed himselfe.

18. The maruellous, climactericall, and fatall yeere (as some called it) 1588. whereupon the superstitious built great hopes, brought forth the Spanish Armado a Nauy by them termed invincible, furnished with the best experienced and famous Captaines and souldiers from *Spain*, *Italy*, *Sicily*, *America*, and all other places, to be gotten, to conquer England by huge force, which had before beene vainly attempted by false treachery. It consisted of 130. shippes, 19190. souldiers: Mariners 8350. chayned rowers 2080. Great Ordnance 2630. Vnto which, the Prince of *Parma* in *Flanders* was to adioyne his forces, building shippes and brode vessels to transport 30. horses a peece with twenty thousand vessels, with 103. companies on foot, and 4000. horsemen; and among these were 700. English fugitiues. These were blessed by the Pope, and with the Catholikes prayers and intercessions to Saints : and for greater terrorto the English, a booke was set out of

*Camd. ib. part. 4. pag 843.*

*Cap. 11. & 72. See the whole history hereof in Camdens Annales, part. 3. pag. 513. & seq. & Metetranius. & Hakluis voyages, & Speeds chron.*

all the preparation in particulars, which was so great through *Spain*, *Italy*, *Sicily*, and the Low-countries, that the Spaniards themselves were in admiration of their owne forces. Pope *Sixtus Quintus* sent Cardinall *Allen*, (who wrote a pestilent booke to discourage the English, and encourage their owne side) by him renewing the Bulles of *Pius 5.* and *Gregory 13.* and excommunicating the Queene againe, deposing her, absolving her subjects from all alleagiance: and setting forth a printed *Cruciata* of full pardons, to all that ioyned against England. Whereupon the Marquesse *à Burgaw* of the house of *Austria*, the Duke of *Pastrana*, *Amady* Duke of *Sauoy*, *Vespasian Gonzaga*, *John Medicis*, and diuerse other Noble-men were drawne into these warres. And yet in the meane season, to gull the English, and make them more negligent, the Prince of *Parma* sent to the Queene to entreat of peace: so that Commissioners were sent into the Low-Countries about that entreaty, but the businesse was cunningly protracted with promises and delaies, vntill the Spanish Fleet was come neere the English shore, and their Gunnes heard from the Sea, and *Parma*s forces brought to the shore.

Yet God so blessed our English forces, that they got the winde, played vpon them, tooke many of their ships, sunke many, droue the rest out of the Channell, and in a moneths space so dispersed them, that they durst not returne; but fled about beyond *Scotland* and *Ireland*, losing many by the way, and returned to *Spain* with sorrow, losse, and shame: the English hauing lost onely one ship, and scarce an hundred men in beating and chasing them. For which our safety and victory, our Gracious Queene *Elizabeth* with her Nobles and Citizens of *London* in their colours, resorted to the Cathedrall Church of *Saint Pauls* and gaue God humble and hearty thanks, and shewed the banners taken from the enemies, with publike ioy. Many both at home and abroad wrote Poems and Epigrams, of this great

great enterprize so happily defeated, and 1, this one  
*Numerall* verse, noting the yeere, and the businesse,

*Est Deſs Ang Lor VM pVgnaX qVI ſtraut Iberos.*

19. The King of *Spaine* practiſed both to doe away *Cap. 13.*  
*Don Antonio* King of *Portugall*, and alſo to poyſon *Camd Annal.*  
*Queene Elizabeth*, by meanes of *D. Lopez* a Jew, her *Part. 4 pag 653.*  
 Phyſitian, for fifty thouſand crownes, which was diſ-  
 covered by letters intercepted, and hee committed to  
 the Tower, yet he denied it with vehement oathes and  
 execrations; and though the knot of this treaſon was  
 moſt cloſely carried, yet by diligent examination it  
 was confeſſed by *Pedro Ferrerá*, *Steuens Ferrera*, and  
*Manoel Louiſ Timoco*, and at the laſt by *Lopez* himſelfe,  
 ſaying, Indeed he had ſo couenanted with the Spaniard,  
 with a purpoſe to get the money, and bring it to the  
 Queene, and then to reueale the whole matter vnto  
 her: and that to that end he had ſpoken to *Ferrera*,  
*Andreda*, *Ibarra*, *Count Fuentes*, &c. by mouth, meſſen-  
 gers, and letters; but neuer intending to doe it. This  
 vnder his hand, *Febr. 25. 1593.* *Roger Lopez*: It was  
 confeſſed alſo, that *Lopez* ſhould haue the mony brought  
 to *Antwerp*: that the King of *Spaine* ſhould bee infor-  
 med of the very day, when the act ſhould bee done,  
 that hee might cauſe the *Queenes* ſhips to be burned,  
 and the Ile of *Wight* to be ſurprized.

20. *Edward Squire*, hauing beene a *Scriuener* at *Cap. 14.*  
*Greenwich*, and afterwards one of the *Queenes* Stable; See *Camd. ib. p.*  
 going in a voyage to the *Indies* with *Sir Francis Drake*, *725. & 843.*  
 was taken and brought into *Spaine*; and there in pri-  
 ſon was wrought vpon by *Walpoole* the Ieſuite, and the  
 Inquiſition, and finally by paine and poverty became  
 perfectly Ieſuited, and perſwaded to kill the *Queene* of  
 England by impoyſoning her ſaddles pummell, with  
 poyſon which they deliuered him in a bladder, teach-  
 ing him how to uſe it. Hee performed all accordingly,  
 but it tooke none effect, but onely brought the traytor  
 to his vntimely end: for *Walpoole* grieuing that it was  
 not performed, ſpake of it to ſome, by whom it came

Cap.15. 21. *Tyrone* a bastard (having had such favour of Q.  
Camd. ib. p. 573. *Elizabeth* as to be made Earle, and twice pardoned,  
617. 635. once for murder, and againe for vsurping the title of  
655 & seq & *O-neal*) being a banished fugitiue, lurked in *Spain*, and  
701. promised to do some seruice to the Pope and Spaniard :  
and being set on by them anno 1597. hee assayed the  
Fort of *Blackwater*, but being crossed by the English  
forces, and proclaymed traytor, hee fell downe before  
the Queenes picture and craved pardon, and yet at the  
same present dealt for ayd out of *Spain*. But a cessation  
of Armes being granted, he still harried and wasted the  
Country and made many reuolt, still suing dissembling-  
ly for pardon. *Thomas L. Burrough*, Deputy defeated  
the rebels, tooke the Fort of *Blackwater*. But *Tyrone* be-  
leagured it: the Deputy dying 1598. *Henry Bagnal*,  
came with 14. Ensignes against him, and there lost  
his life, with 15. other Capraynes slayne, and 1500.  
souldiers put to flight, so that *Tyrone* tooke the Fort of  
*Blackwater*, furnished with armor and munition, which  
was the greatest losse that euer the English received  
since their first footing in *Ireland*. And thus the rebel-  
lion was increased, and became so dangerous, that the  
Queene sent the Earle of *Essex* with an army of 20000.  
against them, to wit, 16000. foot, and 4000. horse ;  
who not going directly against *Tyrone*, but labouring  
to cleare other parts, and affording parly with *Tyrone*  
a rebell, and granting a cessation of warre for some  
time, much offended the Queene, so that shee wrote  
somewhat sharply to *Essex*, because the Spring, Sum-  
mer, and Autumne were spent without seruice against  
the arch-rebell, many men lost, much mony spent, the  
rebels were encouraged, and *Ireland* hazarded : where-  
upon *Essex* posted home to pacifie the Queene, but was  
presently confined to his owne house, and after to the  
custody of the Lord Keeper. Meane while, *Tyrone* re-  
uolted, and stirred, receiuing mony from *Spain*, and  
indul-

Cap.16.



indulgences from *Rome*, with a plume of *Phoenix* feathers for an especiall fauour. Anno 1600. *Claris Blunt* Lord *Moniey* came Lieuetenant Generall, and with great celerity and felicity sue and chased many of the rebels, and remoued *Tyrone* from the Fort of *Blackewater*. Now the Spaniard sent *Don Iohn D' Aquila* Generall of his forces into *Ireland*, and the Pope elected a Spaniard to be Archbishop of *Dublin*, employing also the Bishop of *Clowfert*, the Bishop of *Killalee*, and *Archer* a Iesuite.

*Aquila* with 2000. old trayned Spaniards, and some *Irish* fugitiues, landed at *Kinsale* the last of *October* 1600. and drew many to him. Our Deputy encamped neere, and Sir *Richard Lemison* with two shippes inclosed the hauen, and our Canons played on the Towne. Newes of 2000. more Spaniards arriued at *Bear-hauen*, *Baltimer*, & *Castle-hauen*, drew *Lemison* thither, who sunke fve of their ships. To their leader *Alfonso O Campo*, came *Odonel*, and shortly after *Tyrone*, with *Oroik*, *Raymund*, *Burk*, *Adac Mahum*, *Randal*, *Mac Surly*, *Tarrel* the Baron of *Lixnaw* with the choice Nobles, making 6000. foot, and 500. horse, confident of victory, being more and in better plight, then the trauelled, wearied English, which were also pinched of victualls. I tell you this thus largely, to shew the greatnesse of the danger, and our mens valour. *Tyrone* now went about to put 300. *Irish* and other supplies of Spaniards into *Kinsale*: but our Deputy preuented him, gaue him a great ouerthrow, and slue many. *Tyrone*, *Odonel*, and the rest, flung away their weapons and fled. *Alfonso O Campo*, and six Ensigne bearers were taken prisoners: nine Ensignes were borne away by the English, and 1200. Spaniards slayne.

*Don D' Aquila* sought peace, confessed the Deputy to be an honourable person; the *Irish*, vnciuill, and perfidious; Peace was granted, for the Spaniards to be gone, to haue victualls and ships for money at reasona-

ble prices: the ships to passe and returne safely, hostages giuen, and to they departed.

The Deputed pursued the rebels from hole to hole, building ramparts still as he went, and receiuing many Fortts. *Tyrone* finally came in, submitted, and when he was to be sent into England, *Queene Elizabeth* a Conquerour of all her foes, dyed. King *James* entring, pardoned *Tyrone*. But he afterwards stirring agayne, and fearing deserued punishment, fled out of *Ireland*, and left it to be planted with more ciuill people.

Cap. 17.

Reade this story in *Speeds Chronicle*

22. In King *James* his time, *Watson* and *Clarke* Papist Priests entred a strange conspiracy to surprize the King (ere he was crowned) and Prince *Henry*, to keep them in the Tower, or conuay them to *Doner* Castle, and seize vpon their treasures til they had obtained their purpose, to wit, to get their pardons, alteration of Religion, remouall of some Counsellors, and some other proiects executed. In this practise were inuolued *Henry Brooke* L. *Cobham*, *Thomas* L. *Gray* of *Wilton*, Sir *Walter Raleigh*, Sir *Griffin Markham*, Sir *Edward Parham*, *George Brooke*, *Bartholomew Brookby*, and *Anthony Copley*: who were all apprehended, committed, and condemned, saue Sir *Edward Parham* who onely was acquitted by the Iury. *Watson*, *Clark*, and *Brook* executed; the rest pardoned their lines. A foolish conspiracy, hauing neither strength to act the businesse, nor heads to carry it.

Cap. 18.

*Speeds Chronicle*.

23. The vpsnot of all the *Romish* irreligious practises was the powder treason anno 1605. contriued by *Henry Garnet* the Arch-priest or chiefe gouernour of all the Iesuits and Priests in England, or with his knowledge and allowance, by *Catesby*, *Robert Winter*, *Thomas Winter*, *Thomas Percy*, *John Wright*, *Christopher Wright*, *Guy Fauks*, *Francis Tressam*, *John Grann*, *Bates* *Catesbies* man, *Robert Keyes*, *St Euerard Digby*, *Ambrose Rookwood*. Some of these wrought in a secret mine beginning in *Percies* hired house, to bee continued through a strong wall vnder the Parliament house, with very great labour

bour and difficulty. But ere that mine was made through the wall, they found meanes to hire the roome iust vnder the Parliament house, to lay in prouision of wood and coales. In which roome they couched secretly at one time twenty barrells of gun-powder, and afterwards more, couering them with Faggots and Billets, which they purposed (when the King, Prince, Nobles, and all Parliament-men were assembled aboue) to set on fire with a traunce of gun-powder, to blow vp the house, and murder all therein in one instant. And at the same time they appointed a great hunting to bee at *Dunnesmore* heath, to draw multitudes of people, get certaine great horses into their hands, and to seize on the Lady *Elizabeth* the Kings daughter lying neere that place, to proclayme her Queene (vpon newes of her Fathers and Brethrens death) seruing her a while, till they had made themselues strong enough to sway the State, and to set vp another fitter for their purpose; crying out continually of the Puritans as authours of the Kings death, and of blowing vp the house.

This most mischieuous plot came to light by occasion of a letter sent from an vnknowne person to the Lord *Mount Eagle*, warning him to absent himselfe from the Parliament, for that there should a great blow be giuen which might endanger him, and the danger might be past as soone as hee had burned the letter. With this letter the Lords being acquainted, shewed it to the King, who presently conceiued some treason by Gun-powder, and appointed the roomes vnder the Parliament to be searched. The search was made secretly in the dead of the night, and *Fawks* was found and taken with his matches and powder, layd hold of, and vpon the remouall of the Billets and Faggots, 36. barreles of Gun-powder found: all which when *Fawks* saw disco. uered, hee confessed what hee meant to haue done. *Winter* and the two *Wrights* hastened from *London* to carry the newes of the discovery of their plot to their fellow hunters neere *Conentry*: where *Grave* with

with helpe of other violent Papists had broken one *Benoke* stable, and taken out some great horses (sent thither by some Noble men to bee managed) for which the Countrey rose to pursue them. But vpon this newes, they rose into open rebellion, hoping to draw multitudes vnto them. But the Sherifs of the Counties preuenting the swiftnesse of proclamations, raising the Countreys pursued them, so that finally the chieft of them entred into *Stenen Littletons* house at *Holbeach* in *Staffordshire* to shroud themselues, and the house being assaulted by the Sheriffe, as they were drying some Gun-powder in the house, the fire tooke it, blasted and disabled the faces of some of the chiefeft rebels, and discouraged them (that God by such powder as they meant to destroy others themselues were scourged) so that they fell on their knees and cryed God mercy for their bloody intents: and presently opened the gates, and desperately sought their owne destruction. *Catesby*, *Percy* and *Winter* ioyning backe to backe, the two first were slayne with one shot, the third taken aliue: the other whole, or lightly hurt, carried away prisoners, and sent to *London*: where with the rest of their fellows (as they had formerly liued blindly, and practised desperately, so) they by the iust doome of the Law, died miserably, leauing their memory to bee cursed throughout all generations.

First, by all this, you may see how vaine your conceit is, that the Popes in these latter times haue beene more moderate, and become more like to their first Ancestors; nay you see, the abuse of their Supremacy hath encreased and growne more vntollerable. In these last times they haue set vp Schools at *Rome* and *Rhemes* to trayne men vp to the defence and practise of Idolatry and treasons: out of which (as out of the *Troian Horse*) haue proceeded innumerable wicked instruments, troublers of the Church and Common-wealth, Incendiaries, homicides (for Kings are men) parricides (for Kings are Fathers of the Common-wealth)

yea

See before  
Book 1 c. 6. §. 4.  
*Camd. Anna.*  
pag 315. 348.  
*Cal. bipissim.*

yea Christicides (for Kings are the Lords Anointed)  
yea Deicides (for Kings are called gods) and regnicides  
(the quellers of the Common-wealth.) Neuer was a-  
ny Doctrine so fruitfull of Treasons and Rebellions.  
The desire to mainetaine it, the hunger to plant it a-  
gaine, hath beene the onely cause to the superstitious,  
and pretence to the couetous and ambitious, of all late  
treasons. The traytors euer confirmed by the Doctrine  
of their books, the exhortations of their tongues, and  
the Sacrament deliuered by their hâds, & many of their  
Priests partakers and actors of their crimes. The know-  
ledge and experience of the intollerable mischiefe of  
this doctrine doth iustifie our Lawes that were sharpe-  
ned against the practisers of it, as many of your owne  
Priests haue confessed.

See Cambd.  
Annals 4 p. 1.  
842, 843.

Secondly, you may note, that neuer any Nation was  
so often, so strangely, so strongly, so diuellishly assaul-  
ted and endangered with treasons, as this our Land: and  
on the other side, neuer any Nation so ~~strongly~~ and  
mightily defended, and the traytors confounded.

Thirdly, consider whether these actions bee not ma-  
nifest tokens of a false religion. If we must iudge the  
tree by his fruits (as Christ teacheth vs) how can the  
tree be good that bringeth forth such fruits? Are those  
true Prophets (howsoeuer they come in sheepes clo-  
thing) that doe the acts of Wolves? No, you shall  
know them by their fruits, to bee false Prophets. Be-  
ware of them. Your *Belharmin* giueth it for one note  
of the true Church, *Sanctity of life and doctrine*. If these  
things so taught and practised taste of sanctity: what is  
villany? Your Gospell is not the Gospell of peace, but  
of confusion and mischiefe, instead of building the  
Church, it ruines Common-wealths and kingdomes.

Mat. 12. 33.

Mat. 7. 15. 16.

Fourthly, looke well, if Gods protection and bles-  
sings be notes of the true Church (as your *Belharmin*  
teacheth) what thinke you of ours, which God hath  
so mightily defended and blessed, euen when *Balaam*  
most cursed? Though you neuer ceased heauing at

*Belharm. de no-  
tis Ecclesie,*  
Nota 15.

our



our foundations, Church, and Princes, in these two last Princes times, *Queene Elizabeth* and *King James*, yet they haue both liued to see all your wicked practises ouerthrowne; the practisers ruined, their peoples defended, Gods truth maintayned; they liued happily, dyed in their beds peaceably, and left a blessed memoriall behind them. Our one *Queene* brought more happinesse to vs, then nine Popes did to *Rome*, who all liued in her time; *Paul 4. Pius 4. Pius 5. Gregory 13. Sixtus 5. Urbanus 7. Gregory 14. Innocent 9. Clemens 8.* They wrattled against her and curst her in wayne; and their curses fell vpon their owne heads: and *King James* wounded the learnedst of their leaders with his penne.

Lastly, consider well, whether they that perswade you to be absolute *Roman* Catholikes, doe not in deed and effect perswade you to be traytors, troublers of the world, cursed and deuillish people! for perfect and absolute *Papists* are no better, as you may see by these manifold examples of these treasons: and therefore it is a wonder, that Princes doe not concurre to root out this wicked Sect, that make wickednesse godlinesse, yea that make a traffik of Kings sacred liues, to set vp an Idoll of mans inuention at *Rome* aboue them all.

## S. 13.

*Ansiv.* Good Sir, I doe not hold that the Pope hath any such power ouer Kings to depose them and set vp others, or to dispense with subiects oathes of allegiance, or to rayse warres or other troubles against ciuill Magistrates. I finde many good Catholikes doe reiect and condemne such doctrine and practises: they take the oath of allegiance willingly; and write in defence of it. I hould (with all my heart\*) that the Pope hath onely a fatherhood of the Church, not a princehood of the world, or dominion ouer Princes temporall states, to depose or dispose any way of them. For Christ said, His kingdome was not of this world<sup>b</sup>:

\* Conference  
of D. Rainolds  
& M. Hart, in  
Harts preface  
to the Reader,  
\* Ioh. 18. 36.

he payed tribute to secular Magistrates<sup>c</sup>: meddled not with temporall matters, no not with diuision of inheritance amongst brethren<sup>d</sup>: he acknowledged *Polare* to haue power to crucifie him, and power to release him, euen lawfull power giuen him from aboue<sup>e</sup>: Saint *Paul* acknowledged *Cesar* to bee his lawfull Iudge<sup>f</sup>: and Saint *Peter* (the first Bishop of *Rome*) taught thus, *Subiecti estote omni humane creature propter Deum, sine regi, &c.* Be subiect to euery humane creature for the Lords sake, whether it be to the King, as excellling: or to rulers as sent by him to the reuenge of malefactors, but to the prayse of the good. Saint *Paul* taught euery soule to be subiect to the higher powers<sup>h</sup>. By those higher powers, meaning secular and ciuill Magistrates<sup>i</sup>, that beare the sword: be subiect to them, not onely for feare of wrath, but for conscience sake<sup>k</sup>. And who must be subiect to them? all sorts of people, both Ecclesiasticall and secular, euen Apostles, Euangelists and Prophets, saith Saint *Chrysostome*<sup>l</sup>. And Saint *Bernard*<sup>m</sup> writing to a Bishop, tells him hee is not excepted from temporall subiection to Princes, he that excepts him, deceiues him. Our late gracious Soueraigne King *James*<sup>n</sup> alleadgeth many Fathers, Saint *Augustin*, *Tertullian*, *Iustine Martyr*, *Ambrose*, *Optatus*, *Gregory* Bishop of *Rome*, for subiection euen of Bishops and Popes to the secular Emperours and Princes. Hee alleadgeth many Councils, six vnder *Charles the Great*, to wit, of *Frankford*, *Arles*, *Toures*, *Chalons*, *Alexr.*, and *Rhemes*: yea all the Generall Councils, that of *Nice*, *Constantinople*, *Ephesus*, *Chalcedon*, and the rest, who submitted themselues to the Emperours wisdom and piety in all things, and desired from him power and validity to their decrees: and for the oath of Alleagiance he alleadgeth diuerse Councils.

These Scriptures, Fathers, Councils are so playne, so plentifull, so powerfull with me, for giuing dominion to Princes, and subiecting all, both Clergy and Laity vnto them in all ciuill things: that all the world shall

<sup>c</sup> Mat. 7. 27.<sup>d</sup> Luk 12. 14.<sup>e</sup> Ioh 19. 10. 11.<sup>f</sup> Acts 25. 10.<sup>g</sup> 1 Pet. 2. 13.<sup>h</sup> Rom 13. 1.<sup>i</sup> As theslons*Percussus* and*Teles* (in locum)

oblieue out of

the Fathers.

<sup>k</sup> Rom. 13. 5.<sup>l</sup> *Chry. off. in lo-**cum. Ista Impe-**rantur omnibus,**& sacerdotibus,**& monachis, no**solum seculari-**bis Omnis ani-**ma quamvis Apo-**stolus sit, si E-**uangelista, si**Propheta, siue**quisquis tandem**fuert.*<sup>m</sup> *Bernard. epist.**ad Episcopum**Senonensem.**Omnia anima;**tum vestra: quis**vo. excipit? qui**tentat excipere,**tentat decipere.*<sup>n</sup> King *James*

Apology for

the oath of

Alleagiance.

p. 23, &amp; deina

cepi.

shall neuer draw me to deny my Allegiance and subiection to my Soueraigne : but I will readily take Armes in his defence, as Gods Lieutenant and Deputy, though the Pope should excommunicate him.

*Antiquis.* I ioy to heare your good resolution, built vpon so good grounds: I hope then you iustifie vs Protestants for departing from the Popish Religion in this point.

*Antiq.* I must needs doe so; and I doe not thinke them true Catholikes that hold and practise this point of Supremacy. Papists they may bee (as you terme them) for so holding with the Pope : but Catholikes they cannot be, for this Doctrine is not Catholike.

## S. 14.

*Antiquis.* Doe you not see also how greatly you shake the Popes authority by this meanes, and ouerturne the foundation of his Supremacy? for your Popes haue both claymed and practised this full authority as well in ciuill and temporall things as in Ecclesiasticall, and vpon the same grounds. And your learned Doctors thinke their grounds as firme for the one as for the other. Your Great *Bellarmino* (vpon whom you so much rely) saith, ° Although the Pope as Pope, hath not any more temporall power (which other Doctors say he hath) yet so farre as it may make for the spirituall good, he hath supreme power to dispose of the temporall things of all Christians. And ° hee labours to proue that the Pope may depose Princes and dispose of their kingdomes, if he finde it good for the Church: as a sheepearde may deale with Wolues and vnruely Rammes, and other sheepe. And many of your Doctors haue the like, as *Endemon*, *Ioannes Sidorius*, *Suarez*, *Becanus*, *Mariana*, *Grotzerus*, *Costerus*, *Baronius*, *Sanders*, *Allen*, and thousands more.

*Antiq.* I am very sorrowfull that so great learned men should hold such an opinion, I hold them erroneous and cuill.

• *Bellarmino*. de  
Pont. Rom. l. 5.  
cap. 6. initio.

• *ib. cap. 7.*

*Antiquif.* Then you must confesse that the Church of *Rome* may erre, and that in a maine point both of doctrine and practise, to the great hurt of the Catholike Church, and many mens destruction both of body and soule, in being traytors and rebels against their Soueraignes, and murderers of people, of which crimes your Popes and Doctors are guilty.

*Antiq.* I must needs grant that some haue erred in the Church, but not the whole Church, neither (I hope) hath any Pope taught this *Ex Cathedra*.

*Antiquif.* This some is a large some, the greatestt part of your Church, and I thinke the Pope teacheth it *Ex Cathedra*, when hee decrees it out of his Pontificall iudgement and authority, and sends out his iudiciall excommunications vnder seale against Princes to depose them (as *Pius 5.* did against our Queene *Elizabeth*) and Breefes to forbid his Catholikes to take the oath of ciuill Alleagiance (as *Paulus 5.* did to our English.)

Now consider well what you grant : in effect, that the greatestt part of the Church, yea, the most conspicuous and eminent men in the Church, and the Pope also, may erre in some great and dangerous point; and yet because some few inferiour and obscure persons hold the truth, the true Church is still sufficiently visible and illustrious.

This you had not wont to yeeld to the Protestants. Cardinal *Perone* dare not grant it, but saith, this would proue the Church of *Rome* to be Antichristian and hereticall, and to haue ceased to be the Spouse of Christ for a long time, and to haue taught many points without authority, as Transubstantiation, auricular confession, &c. (for these he ranketh with the Popes power to depose Kings: and if the Scriptures yeeld no ground for the one, no more doe they for the other.) These and diuerse other points (which they hold different from vs) haue no other ground, but the authority of that Church, which is found to erre in great and dangerous matters.

Your

*See Card. Perons oration in the third inconvenience. In K lams his Remonstrance p. 183. 187 &c.*

See this in B.  
Whites answer  
allcaded p. 87

Your owne learned Iesuite Mr *Fisher*, vpon whose iudgement your English *Roman* Catholikes doe much relye, saith, That if the Church could deliuer, by consent of Ancestors, together with truth, some errors: her Traditions, euen about the truth, were questionable, and could not be beleueed vpon the warrant of her Traditions: and this he proueth substantially. Neither doe we receiue doctrines vpon the Churches warrant, only (as Doctor *White* there largely & learnedly sheweth) but vpon their agreeing with the holy Scriptures.

Now we may assume; The Church of *Rome* doth deliuer by consent of many Ancestors (from *Gregory* 7. time to our times) some errors (as this concerning her power to depose Kings, and dissolue oathes of Allegiance, &c.)

*Ergo* her traditions (or teaching) are questionable, and cannot be beleueed vpon the account of her Tradition.

Consequently, all other her doctrines not grounded vpon Scripture, are questionable, and our subiection to her iudgement vnnecessary.

*Antiq.* Truly, if I grant the former doctrine of her power to depose Kings &c. to be erroneous (as I must needs grant) I know not how to auoyd this reason.

And therefore not to trouble you longer at this time: Since you haue shewed me, 1. that your Church differeth nothing from the *Romish* Church in the old true doctrine which it continueth, but onely in some corruptions which it hath added: and that 2. corruptions may in time come into any particular Church (the *Roman* not excepted, but warned thereof by the Scriptures) 3. shewing also the time when they grew observable and notorious in the *Roman* Church: and 4. that they were opposed from time to time, and reformation called for: shewing also 5. the principall points wherein the difference consists, and that you hold all necessary doctrines: 6. misliking many policies by them vsed to maintaine their new corruptions. And fur-

1 Booke 1.  
cap 1.

2 cap. 2.

3 cap. 3.

4 cap. 4.

5 cap. 5.

6 cap. 6.



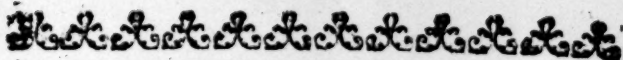
further haue shewed mee, that this your Church for the substance of the doctrine thereof, hath alwayes beene visible, 7. as all one with the Primitiue Church, 7 *cap. 1.* and the Greeke and Easterne Churches, and the *Waldenses* that separated from the corruptions of the Papacy, yea and with the *Roman* Church it selfe, excepting the Papacy and the maintainers thereof: although in some 8, ceremonies and priuate opinions both you 8 *cap. 2.* and the *Romish* haue departed from some Fathers (wherin 9. also there was difference among themselues 9 *cap. 3.* as there is also still among the *Roman* Doctors.)

And further you haue shewed mee 10. a Rule to 10. *cap. 4.* iudge all Churches and Christians by: By which Rule (iudged right by the *Roman* Doctors) you approue your selues to hold all things necessary to saluation, and thereby to be the true Church of God, and agreeing therein with all true Churches that are or euer were in the world: yea and that 11. your Bishops and Ministers haue as good succession from the Apostles, as any other in the world: although 12. you admit not the B. of *Romes* Supremacy ouer al Churches and Christians in the world: neither 13. his Infallibility: both which you prone to be vnknowne, and vnreceiued of the Ancients, and 14. both vnprofitable and vtollerable in the Church of God: Since all this you haue deliuered with such plentifull and pregnant proofes, as I haue nothing (for the present) to say against them: I must needs thankfully confesse that they sway much with me; yet will I not be rash to resolue vpon a sudden, without further meditation, and consultation with men of better iudgement than my selfe: but I promise you, if you (at our next meeting) can as well satisfie me in the particular points of Doctrine, as you haue now presently in these generall obiections, I shall be very inclinable with all due reuerence to returne vnto your Church.

1. *Antiquis.* Deare friend, I pray God blesse your meditations and consultations. I haue told you the truth from

from my heart, so farre as my reading and iudgement could direct me. *Quere doctiores. Iuuenies presumptiores.* Seeke more learned, you shall haply finde them that will presume more of their learning (as Saint *Augustine* said) such as will seeke rather the victory than the Truth. I am old, past my climactericall yeere (as they call the yeere 63.) other men may haue death at their backes, I haue him alwayes before my face. I was neuer dissembler, and least of all now, hauing one foot in the graue. Meditate vpon that I haue said; and especially reade the holy Scriptures, the Cloud and Pillar to guide you to the land of Promise, the Light and Lanterne to your feet: quicke and liuely in operation to moue your heart. And when you are either to reade, meditate, or conferre first, shut your selfe in your Closet, or priuate Chamber, there fall downe humbly vpon your knees, and pray the most gracious God, to illuminate your minde, and make pliable your heart, for true diuine faith: For all your reading and conference, study and meditation can worke no more than humane faith, builded vpon humane testimonies, which may prepare good entrance and introduction to diuine faith, which must afterwards bee fully wrought, confirmed, and sealed by the holy Ghost; all our planning and watring is nothing without this. The testimony of the Church, of histories, of former ages (which yet onely the *Romish* pretend to relie vpon, and call vs thereunto: and wherein we proue our selues superiors, and, which are the greatest assurances that mans wit or humane means can afford, yet) are farre short of begetting the Faith that assureth of the Truth, and sauerth either them or vs, without the diuine working and assurance of the holy Ghost: whose guidance and heauenly influence seeke for by seruent and diligent prayer. And so I commend you to Gods grace.

F I N I S.



## An Appendix.

*Christian Reader, after I had sent this booke to the Printer, there came to my hands a worthy learned booke of Doctor Morton, Bishop of Couentry and Liechfield, entituled, The grand Imposture of the (now) Church of Rome: which I commend vnto thy diligent reading, for thy yet fuller satisfaction in that main point. There thou shalt see many of those Histories, which I haue alledged briefly (especially in my later Chapters) more largely discoursed, & thorowly urged, against all possibility of contradiction. And now, for a peroration or conclusion, beside my former proofes, I offer vnto thee these three waighy considerations, to meditate vpon.*

*I. Of the excellent benefit of pure Primitiue Religion.*

*II. Of the evils of false or corrupted Religion.*

*III. Of the great blessings of the Reformation thereof.*

*Thinke not thy time lost, nor thy labour long in reading them.*



*Christian Religion, when the excellency I. Of the excellent benefit of pure Primitiue Religion.*  
of it was once knowne, was embraced as the greatest benefit that euer came vnto Mankind: because it not onely brought men out of darkenesse into light, to the knowledge of the true God,

and of themselves and of the most comfortable meanes of their saluation; but also because it trained vp men in all things profitable for this present life and made a second heauen vpon earth. That City Countrey, and Nation, was found to prosper in wealth, peace, honesty, diligence in euery Calling, faithfulness among men, sobriety in themselves, obedience to Magistrates, and all kind of goodnesse, where it was receiued, and where both people and Gouvernours feared God, and serued

Why 11.6.

him as he had prescribed. For it wrought a wonderfull blessed change in all true beleeuers hearts, farre beyond all Lawes and Ordinances of Man. Of Wolves they became Lambes; of Vultures, Doues; of Leopards, Kids; of Aspes and Cockatrices, Innocents and Children; of Barbarous, Sauage, and rude people, they became ciuill, deuout, iust cleane, peaceable, and holy. All vices rooted out all vertues planted in their hearts, and practised in their liues. Whereupon followed peace, loue, vnity, prosperity, and felicity in the Christian world.

Pliny lib. 10. Epist. 97. citat. a Baronio anno 104. num. 3.

Pliny certified the Emperour, that vpon his thorowsearch and full knowledge of Christians, he found them strongly bound together by Sacraments (or oathes) not to do any wicked thing; But, not to commit these, robberies murders, deceit, or deny any things committed to their trust or keeping &c.

Baronius. 10. 1. 97. num. 1. Euseb. Preparat. Euangel. lib. 6. cap. 8.

Baronius cites *Bardezanus Syrus* giuing this testimony to the Christians, that in whatsoever City or Countrey they liued (*Persia, Media, Parthia, Egypt*, or other barbarous Nations) they quite changed the nature and qualities of men, to forsake and abandon their old, wilde, vniuust, beastly customes, and become iust, chaste, honest, charitable, suffering people.

Tertul. ad Scapulam liber. pag. 161, 163.

And although some Emperours and Princes for a time persecuted Christians, vpon misinformation that they were enemies to their state and dignity, and a rebellious kinde of people: yet in time they found the contrary and fauoured them aboue all others. *Tertulian* writing to *Scapula* the President. tels him, A Christian is no mans enemy, much lesse enemy to the Emperour, whom Christians know to be ordayned by their God; and they are compelled by their Religion, to loue, reuerence, and honor him, and to seeke his safety with the safety of the whole Empire. And therefore they profess & say, *Colimus Imperatorem sic, quomodo & nobis licet, & ipsi expedit, ut hominē à deo secundum, & quicquid*

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*est, a deo consequens, solo deo minorem.* We honour and obey the Emperour so farre as is lawfull for vs, and needfull for him, that is, as a man next vnder God, and hauing obtained of God, whatsoeuer he is, being inferior to God alone.

*Origen* testifies that the Church of God was euermore calme and quiet at *Athens* though the *Athenians* were turbulent and seditious. So also at *Corinth*, *Alexandria*, and euery where, the Church was farre more excellent then the best composed Common-wealth.

*Gregory* the great, Bishop of *Rome*, 600 yeares after Christs birth professeth that he had power to ruine the *Lombards*, his sworn enemies, and to bring them to extreame confusion: yet for the feare of God settled in his heart, he neuer had any such intent. And he writeth to *Mauritius* the Emperour, that although a certaine Law (which the Emperour commaded to be proclaimed) was in his iudgement, vniust; yet he as a dutifull subiect, and vnworthy seruant of his godlinesse, had caused it to be sent into diuers parts of his dominions: paying to both parties what he ought to wit, obedience to the Emperour, and speaking what hee thought for God. Whereupon *B. Espenceus* saith *Gregorius primus, idem & magnus lib. 2. epist. 64.* *Gregory* the first, called also the Great, ingenuously acknowledged that God had granted the Emperours a domination contrary to *Gregory VII* and his successors.

*Boetius* makes it one of the signes of the Church of God that it yeilded so many Martyrs, suffering patiently vnder cruell Emperors and Princes, seuen and twenty *Roman* Bishops, for their onely cleauing to the doctrine and honour of Christ. And *Gregorius Tolosanus*, Doctor of the Lawes saith, That for 300 yeares after Christs Passion, though Christians suffered most cruell torments and death,-- yet wee neuer read they rebelled against their Princes, nor moued against the

*Origen contra Celsam lib. 3. Baron. tom. 2. an. 125. n. 2.*

*Greg. lib. 7. epist. 8 cited by King James Remonstr. pag. 137. & Apolog. for the oath of Allegiance, pag. 94.*

*Greg. lib. 2. lib. dist. 31. ep. 61. cited also by King James. Apol. pag. 24. Espenceus in Tit. digress. 10. adu. Paris. 1568.*

*Boetius de signis Eccl. tome 1. lib. 7. cap. 5. 5. 5.*

*Greg. Tolosanus. 1. V. Doctor lib. 26. de Repub. cap. 2. lib. 1. 10.*



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Rom. 13. 5.

B King Ser-  
mon at Yorke  
on the Queens  
day, 1595.

Aug. de ciuit.  
De lib. 5. c. 24.

Commonwealth, though they had number and power  
sufficient. But by that argument they shewed that they  
and their Religion were to be preferred before all other,  
because their pious doctrine taught them to obey Ma-  
gistrates. Whiles therefore the Church continued such  
a school of good life among Christians, and of faithfull  
loyalty & true subiect on to Princes, whom they obey-  
ed not onely for feare of punishment but especially be-  
cause they were bound in conscience and so taught by  
their holy Religion: Religion was the ioy, glory, and  
happinesse of the world. It was the glory of Princes and  
Emperours to maintaine it and it was the glory of the  
Church to maintaine them. *Constantinus*, the father of  
*Constantine* the Great, made more reckoning (he said) of  
those that professed Christianity, then of great trea-  
sures. *Iouianus* after *Julian*, refused to be Emperour (al-  
beit elected and sought to the Empire) except he might  
gouerne Christians. Great *Constantine*, and *Charles* the  
Great had their surnames of greatnesse, not so much for  
authority, as for godlinesse. Saint *Anastine* saith Em-  
perours were not therefore happy, because they reigned  
long or left sonnes to raigne after them, or tamed ene-  
mies, or quieted rebelling subiects &c. but because they  
ruled iustly, remembered they were men, when men al-  
most made them Gods; vsed their power to promote  
Gods honour, loued, feared, worshipped God; loued  
that kingdome best, wherein they feared not to haue  
partakers. slowly reuenged, easily pardoned; punished  
for necessity to preserve the Commonwealth, not  
to serue their private hatred; pardoned, not to impuni-  
ty of euill but for hope of amendment; and if compell-  
ed to deale more sharply, recompenced it with mercy,  
lenity, and largesse of benefits: if their luxury was so  
much the more restrained, as it might bee more free;  
if they had rather rule their euill lasts, then any Na-  
tions: and all these, not for desire of vaine glory,  
but for the loue of heauenly felicity, -- Such a  
happy

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happy Emperour was Great *Constantine*; whom the Lord blessed also with all other happinesse; and such an one was *Theodosius*, who desired rather to be a member of the Church, then a King over Peoples.

Then was the world happy, when the Church bred and trayned vp the best people and subiects in the world: and Emperours, Kings, and Princes were the nursing Fathers of the Church: and so the one vpheld the other, and the one was happy in the other.

But alas for grieve, that euer so excellent a blessing should be corrupted, and turned to a curse and scourge to mankind! that *Ierusalem* the whilome faithfull City should become an Harlot! And *Rome*, the Imperiall City (whose faith was spoken of through the whole world, *Rom. 1.8.*) should be turned into *Babylon*, the seat of Antichrist, and inebriate the Kings and Inhabiters of the earth, with the wine of her fornications, her selfe becomming drunken with the blood of the Saints, and Martyrs of Iesus! that Emperours and Princes should shut the Cardinals out of their Churches and Cities, and write to the Pope their reason, because they found them nor *Predicadores*, sed *Predatores*, *Non pacis corroboratores*, sed *Pecunia raptores*; *non orbis Reparatores*, sed *auri Insatiabiles corrasores*.— *deniq; superbia detestabilem bestiam vsq; ad sedem Petri reptasse*. So wrote the Emperour *Fredericke Barbarossa* to the Pope, to wit, your Cardinals come not to preach vnto vs, but to pray vpon vs: not to strengthen our peace, but to ranckacke our purses: not to repaire the decayed world, but vnsatiably to rauine after gold.— Finally, we see the detestable beast of Pride hath crept euen into Saint *Peters* seat.

The *Hierarchy* of *Rome* is here charged with vnsatiable couetousnesse, (the roote of all euill, 1 *Tim. 6. 10.*) and Ambition or Pride, (the cause of the fall of Angels in heauen, and men in Paradise) fro whence two euils proceeded many mischiefes, & corruptions into the Church.

*Ibid. cap. 25, 26.*  
*Constantine* was celebrated in the old Martires, with these titles, *Vrbis liberator, quietis fundator, reipublice instaurator publice libertatis auctor*, *restitutor urbi Rome, atq; orbis. Magnus, maximus, victus*. And in the lawes, *Qua veneranda Christianorum fide Romanum munivit imperium. Diuus. Diuina memorie. Diuinae memorie, &c.*  
*Camden Britania in Yorksbure*, describing *Torke City*.  
 11.  
 Of the euils of false or corrupted Religion.  
*E/ry 1. 21.*  
*Rome* Keuel. 17.9, 18. be-cante *Babylon*, v. 5, 2, 4. 6.  
*Nauet generat.*  
 39 *H. Mulius Chor. German. lib. 18.*  
*Vsper De ecel. succet. 6. 7. 5. 17.*

## An Appendix.

*Sabellicus Enne-*  
*ad 9. lib. 1.*

*Genebrard. Chron.*  
*vol. lib. 4. in 10.*  
*saeculi initio.*

*Baron. 10mo 10.*

*an 10 9. 10. §. 1.*

*Matth. 8. 24. 25*

*Gerbert episc.*

*40. Romanorum*

*mores mundum*

*perhorrescit. ci-*

*tas. ab Vsserio*

*cap. 2. § 32. 33.*

*Werner. fasc.*

*temp. etat. 6.*

*circa an. 944.*

*Sanctitatem.*

*Papae dimissio,*

*et ad Imperato-*

*res accessio.*

*Petrus de Alli-*

*aco Cardinalis*

*Cambracensis.*

*De Reform. Ec-*

*cle. Ad hunc*

*statum venit*

*Ecclesia, ut non*

*esset digna Regi.*

*Wider. c. 7. §. 1.*

*Naples. vol. 3.*

*genoa. 39. pag.*

*220.*

*Omph. de Vi-*

*ta Pontif. in vi-*

*ta Marcell. 2.*

*addit. ad. et. i.*

*nam pa. 359.*

*Non vidio quo-*

*modo qui in hac*

*locum habet. si man-*

*teant, saluati*

*possunt.*

*Sabellicus* observeth that the feare and reuerence of Potent Princes, kept the Popes of *Rome* a long time in some good moderation: but when they were out of feare of such Princes, they rushed into all impudency and wickednesse.

And *Genebrard* speaking of the tenth Age saith, Then was the world exhausted both of learned men, and potent Princes, and good popes: and confesseth that in 150 yeares, there were about 50 popes, vtterly swaruing from the vertue of their predecessors, and were rather *Apostatici*, *Apostaticive*, quam *Apostolici*; debosht Apostataes, rather then Apostolcke.

*Bellarmino* and *Baronius* complaine of the ninth and tenth Ages, wherein powerfull and sordid Whores ruled at *Rome*, and at their pleasure changed the Seas, gaue Bishopricks, and brought their louers or Harlots (*Amasios suos*) into Saint *Peters* seat, as false popes: that in those times Christ slept in the ship which was ouerwhelmed with the waues, and there was none to awaken him. For bad popes set vp bad Cardinals, bad Bishops, bad Priests, as nothing is more common, then for like to beget his like. And for the lues of the *Romish* Religious in generall, *Gerbertus* said The *Roma*'s manners are abhorred of the world. *Wernerus*, that holiness had forsaken the popes, and beooke it seise to the Emperours: *Cambracensis*, The Church of *Rome* is come to this state, that it is not worthy to bee gouerned but by Reprobates. *Naudlerus* reports out of *Ioannes Flauius*, that pope *Adrian 4* said, No man was more wretched then the pope of *Rome*: and *Omphrius* testifieth that *Marcellus* sitting one day at dinner, after long silence, remembring the words of *Adrian 4* speaking of the troublesome bitter, and miserable liues of the popes, and the difficulties of managing their estates: at last, striking his hand vpon the table, said, I see not how those that hold this high place of the popedom, can be saued. As if there were a neces-

sity

fry imposed vpon the pope to be a wicked man; that  
 his place required it, and that etherwise, he could not  
 maintaine his estate. This *Marcellus* liued, anno *Genebrard.*  
 1555. In our *Queene Maries* time, and dyed the 22 *chron. lib. 4.*  
 day of his popedome, not without suspition of poyson. *pag. 753.*  
 (as *Genebrard* saith) because some doubted hee would *Quod nim-*  
 proue too good *h.* *Guicciardine*, describing the dissem- *um recte qui-*  
 bling and vnpietly pranks of pope *Leo* the tenth *busdam saluand*  
 (whobegan his raigne, anno 1513.) saith, he was coun- *videretur.*  
 ted a good Prince; for then honesty is praised in a *Guicciardin.*  
 pope, when he exceeds not all other men in wicked- *lib. 16. pag. 586.*  
 ness. *Joannes Sarisburiensis* saith, The Church of *lat edit. Basil.*  
*Rome* shewes her selfe Not a Mother, but a stepmother. *1567. Tunc in*  
 There sit the Scribes and Pharises, laying heauy burdens *Pontifice probi-*  
 on mens shoulders, but touch them not with their least *tas laudatur,*  
 finger. There Iustice, Piety, and Verity are set to sale. *cum ceterorum*  
 They hurt most commonly: and herein they imitate the *hominum nequi-*  
 deuils, which then are thought to doe well, when they *tiam non excu-*  
 cease to doe no hurt: except a few which performe the *dit.*  
 name and office of Pastors. Yea euen the *Roman* Bishop *Sariss. in Po-*  
 himselfe, is grievous to all, and almost intollerable. *licaric. lib. 6.*  
 Thus write their owne Authors. *cap. 24. Vbi*  
*de statu & suc.*  
*Ecc. cap. 7. 5. 6.*

Pope Gregory the 7. (*alias Hildebrand*) who liued in So saith *Ona-*  
 the tenth Age. (and began his raigne, anno 1073.) when *phrium in vita*  
 Sathan was let loose, *Ren. 20. 7.* was the first that set *Greg. 7. Aven-*  
 vp the popes earthly kingdome, (instead of Christs *tine. Otto Fri-*  
 Heauenly) and raised it in wealth Maiesty, and autho- *ngen. Gosfri-*  
 rity aboue all secular Princes and Emperours: which *du. V'urbienfis,*  
 their successors haue continually encreased, mauer the *Tribemius. Sie-*  
 world, mauer the Emperours, and haue brought into *bert, and many*  
 subiection both hie and low, terrifying all w. th their *other Catho-*  
 thunders: and embroyling the Christian world, with *licke histori-*  
 insurrections, warres, and miserable vexations, letting *ans.*  
 the subiects against their Princes, sonnes against their *See their allo-*  
 fathers, and making the Christian world, worse then *gations and*  
 the Heathen, a very Shambles of Christian blood. Ve- *words at large*  
 ry many (saith *Aventine Plerisq;*) cryed out against *in B. V'ssers*  
 & *statu. cap. 5.*

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Sir Iohn Hay  
ward of Supre-  
macy pag. 61.

Hist. of the  
Council of  
Trent. lib 5.  
pag. 437.

Sigebert anno  
1088. Hac sola  
nouitas, redicam  
hæresis, nec dam-  
ni in mundo emer-  
serat &c.

I. Th. lib. 6. 5. 53

Hildebrand, and cursed him, saying, That vnder the Ti-  
tle of Christ, he acted the businesse of Antichrist, and o-  
uerthrew Peace and Piety; and to hide his execrable  
ambition, deuised Fables, corrupted Histories, and adul-  
terated the very Scriptures, interpreting them falsely to  
serue his owne affections; he made blinde people be-  
leeue that it was not sufficient to know and embrace  
the Catholicke faith, vnlesse it were with subiection to  
the Pope: and that all that fought against the Pope,  
drew their swords against heauen, and made offer (like  
those Giants, of whom the Poets write) to scale the  
skies, and to pull God out of his throne. And that to  
fight for the Pope, euen against their owne gouernours  
and naturall Princes (whom the pope iudged to be his  
enemies) was to fight for the Church and for God, was  
a meritorious worke, and the most sure vndoubted  
way to heauen. When this opinion was once planted  
in euery state, by that opinion any state might be sup-  
planted. It was well obserued by the Chancellor in an  
Assembly of the States of *France*, at *Orleans*: that Re-  
ligion is the potent weapon, ouercommeth affections  
and charity, and is the surest bond of humane society:  
that Kingdomes are more bounded, and more diuided  
by Religion, then by the Confiners themselves: that he  
that is moued with Religion, contemneth wife, chil-  
dren, and kinned. This he said of Religion, whether it  
be true or false. The more potent weapon Religion is,  
the greater care is to be had that people be instructed  
in right and true opinions. For where people haue  
beeene rightly instructed, they haue for conscience sake,  
obeyed their Princes (*Rom. 13. 5.*) and princes haue pre-  
uailed against many popes. But when the popes had  
settled that strange nou ty (or rather intollerable here-  
sie) in the hearts of men, that subiects owe no subiecti-  
on to euill princes (to wit, whom the popes account  
euill) and though they haue sworne fidelity vnto them,  
yet they owe none; neither are periured that fight  
against



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against the King, but they must be taken for Excommunicants that doe not fight against him at the popes command: and doing so are absolved from all sinne of iniustice and perjury, and doe highly merit at Gods hand: when this (I say) is settled in mens hearts, the popes may unsettle and overthrow what prince and state they list.

They need no other Armies nor treasure, while they have mens consciences at their commands: let them but thunder out their threats and Excommunications of such as disobey them, and let their Agents to publish them and stirre up the people, and then all subjects will forsake their princes, and serve the pope against them, all Religious persons will be their Trumpeters, Capitaines and Leaders, all Cloysters, Abbeyes, and Colledges will be as good as Castles vnto them; the promise of heaven, a sufficient pay, and the threatning of death, not onely temporall (which happily might be contemned, or avoyded) but eternall (which by disobeying the pope is thought to be vnauoydable) is terroure enough, and all these giue courage enough to doe their best for the pope against all princes of the world. By this meanes eight Emperours (besides other Kings and princes) haue been excommunicate by the pope namely, *Fredericke the first, Fredericke the second, Philip, Conrade, Otto the fourth, Lewis of Bauaria, Henry the fourth and fift,* (which was occasion enough for their subjects to reuolt, and for other Princes to inuade) The succeeding Emperours, partly vnwilling, but principally vnable to sustaine so sad and heavy blowes submitted themselves to the papall power, and renounced the right, which by long custome they claimed and held.

I omit the troubles of other princes and Nations, and of our owne also in former times of our Kings *Henries* and *Iohn*. Our late troubles in the times, of our most gracious Soueraignes *Elizabeth* and *James* are:

*Sir Iohn Hay-  
ward of Supre-  
macy, pag. 62.*

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are fresh in memory, to the detestation of the Authors thereof: and they are published to the world in their owne bookes.

See the booke  
entitled, *Im-  
portant Confe-  
rations* set forth  
by the Secu-  
lar Romish  
Priests in  
England, anno  
1601. with  
Walson the  
Priests Pre-  
face or Epistle  
before it.

The secular Priests sticke not to relate to the world, what they cannot hide, the treasons, insurrections, inuasions, and other troubles (which I haue reckoned vp before, and more also) plotted by the Pope and his Agents, to bring Queene *Elizabeth* and her Kingdomes, to confusion. *Pius Quintus* his plot (ioyning with the King of *Spain*) to depose her by his Bull and execute it by the *Northerne Rebellion*, 1569. And after, anno 1572. by *D. Sanders* booke, *De visibili Monarchia*, iustifying that course, and shewing the world how the pope had sent *Morton* and *Webb*, Priests, to stirre vp the Nobles and Gentlemen, to take Armes against the Queene. Then how *Stukeley* was made a great Lord and Marquess of *Ireland* by the pope, to take *Ireland* from the *English*, but miscarried by the way: After how Doctor *Sanders* came furnished by the Pope to take *Ireland* by Inuasion and Rebellion, and there dyed miserable and mad: After this, how *Gregory* 13. renewed the pestilent Bull of *Pius* 5, cursing and disabling the Queene to raigne: and anno 1580. sent into *England*, *Campion*, *Parsons*, and other Iesuities, to perswade the subiects to execute it, assuring them of a mighty inuasion from *Spain* to ioine with them: and how these wicked practises iustly inforced straiter lawes to be made against such Vipers. For what Prince or State of any force or Mettall could endure their owne ruine to be wrought, with their eyes open, and their hands vnbound? Then followed his Holinesse displaying his banner as a temporall Prince in *Ireland*, to dispossesse the Queene; and afterwards the Duke of *Guises* practises to transerre the *English* Crowne to the Q. of *Scotland*, imploying therein *Mendoza* the *Spanish* Leager Ambassadour, *Throgmorton* and others. And anno 1583. *Arden* and *Somervilles* treason. Then Doctor *Parries* to

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murder the *Queene*. Again, *Babington* and his fellowes treason, discovered anno, 1586. And sir *William Stanley*, 1567. and the great Spanish Armado, 1588. Then the Bull of *Sixtus Quintus* against the *Queene*. And new Seminaries erected in *Spain* by the procurement of *Parsons* the Iesuite, whence issued 13 accomplished Priests, to insafe Treasons into *Englistmens* braines, anno 1591. to prepare them for a new Inuasion. And anno 1592. *Hesket* was sent by the Iesuites to stirre the Earle of *Darby* to Rebellion. After this, Father *Holt* a Iesuite, perswaded *Patrick* *Colen* to murder her Maestie. And anno 1593. Doctor *Lopus* his poysoning plot was discovered: also *Holt* the Iesuite, animated *Torke* and *Williams* to shed her blood: and *Walpool* the Iesuite, set on *Edward Squire* to poyson her saddle Pommel. After this, for the other intended Inuasion, the Spanish Fleet put twice to Sea, and both times were beaten, torne, and dispersed. Meane-while, Father *Parsons* in printed bookes, entituled, *The Infanta of Spain* to the *Crowne of England*, and vsed all possible meames to make it take place. All these vncatholicke, vnchristian, inhumane courses the secular Priests confesse, condemne and lament, laying all the fault thereof from themselves and other *Roman* Catholickes, vpon the Iesuites.

We doe all acknowledge (say they) that by our learning, Ecclesiasticall persons by vertue of their Calling, are on-ly to meddle with Praying Preaching and administering the Sacraments, and such other like spirituall functions: and not to study how to murder Princes. nor to licitate Kingdomes, nor to intrude themselves into matter of state. Priests of what order soeuer ought not by force of Armes to plant or water the Catholicke Faith, but *In spiritu lenitatis & mansuetudinis*, to propagate and defend it. So it was in the Primitive Church ouer all the world. The ancient Christians, though they had sufficient forces, did not oppose themselves in  
armes

*Important consid pag. 32.*

*76. pag. 38.*

1b. pag. 39.

See the Epistle  
Dedicatory of B. Car-  
son, before his  
booke of In-  
visitation.

armes against their Lords, the Emperors, though of another Religion.-- The Catholicke Faith for her stability and continuance hath no need of any treachery or Rebellion. It is more dishonoured with treasons and wicked policies of carnall men, then any way furthered or aduanced. Thus the Priests giuing vs a good hint, what to iudge of their Religion that hath euermore beene thus planted, and propagated. It is not the Catholik Faith and Religion of the Ancients.. But erroneous superstition is alwayes more violent then true Religion. They giue vs an Item also, what our *English Roman* Catholiks may looke for, if the *Spaniard* should preuaile. *Watson* in his Epistle to the Important Considerations, saith: The old King of *Spaine* aimed at the Crown of *England*, with the death of her Maiestie, and subuersion of the State, and the vtter ruine of the whole Ile, and the ancient Inhabitants thereof; and neuer once shewed any care or respect that he had to the restoring of the Catholik *Romish* Faith amongst the *English*. Nay his direct course was taken quite contrary, still to extirpate the name of all Catholikes (that were *English*) out from the face of the earth. Therefore he would not aid *Stukeley* to get *Ireland* for the pope; and also charged the Duke of *Medina* (his generall in 88) rather to spare Protestants then Catholikes. And the Booke of Important Considerations written by themselves pag. 25. saith: It is well knowne, that the Duke of *Medina Sidonia* had giuen it out directly, that if once he might land in *England*, both Catholikes and Heretiks that came in his way should be all one to him; his sword could not discern them, so he might make way for his Master, all was one to him.

How vnlike are the *Romish* Religions of this age to the Ancients! As the pure Primitive vncorrupt Religion was the greatest blessing both to Prince and subiects: so this corrupt, ambitious, and turbulent vilor of Religion hath beene an vntollerable scourge and plague

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Plague vnto them, means more likely to make Religion  
in thinke in the nostrils of men, then to make it sweet  
and comfortable vnto them.

¶ All these vnatholike courses, (I grant) the secular  
Priests lay vpon the Iesuites, as if all other Papists were  
cleare of them. Which is not so. 1 For who were in the  
fault in the troubles of the German Emperours and o-  
ther Kings before there were any Iesuites in the world?  
(whose first beginning was little above an hundred  
yeares agoe. and their plotting Statizations within  
halfe that time.)

2 Secondly, all Papists in common (seculars not ex-  
cepted) hold the Apostolicke power, and necessity of  
obeying it. *Quodlibet*, 8. art. 9. pag. 277.

3 The seculars often bewray it in their writings,  
though somewhar couertly, because the times fit not so  
well to vtter their mindes plainly. See *Watsons Quod-*  
*lib. 15* 9 art. 3. pag. 293 & art. 5 pag. 306. & *quodl. 8. art.*  
*6. pag. 243.*

4 They also submit themselves and all their wri-  
tings yea euery word and title to the censure of the  
Roman Church: as *Quodl. 8. art. 8. pag. 267, & 261 &*  
*362.* and *Important Considerations pag. 43* in the Post-  
script.

5 The seculars sometimes plainly confesse it *7mp Con.*  
*p. g. 15* (hauing spoken of diuers attempts of the pope  
and *Spiniara* in *England* and *Ireland*, to deprive Queene  
*Elizabeth* of her Crowne) they say plainly, in all these  
plots none were more forward then many of vs that  
were priests; adding that if they the priests had oppo-  
sed those designments, the Laity would haue beene o-  
uer-ruled by them.

6 Beyond all this, *Watson* himselfe, a secular priest,  
(who had set forth the said *Important Considerations*,  
with a flourishing Epistle before as also the *Quodlibets*,  
&c. to cleare the secular priests from all treasons & euil  
practises) became himselfe a Traitor, and a Ringleader



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of diuers others in the beginning of King *James* his  
raigne: for which he and *Clarke* his fellow were exe-  
cuted, and the Traitor *Ballard* 1586, was a secular  
priest. And many secular priests were in the *Spanish*  
army against *England*, anno 88 as saith the *Quadrise* 8.  
art. 7. Doctor *Sanders*, *Morton* and *Webb*, were secular  
priests.

So that howsoeuer they would excuse themselves,  
and lay all vpon the Iesuites: it is certaine that all per-  
fect papists are conscious or guilty in heart, and many  
of them in action of these courses vntollerable to the  
Church and State.

*Isaacus Casanbo-*  
*nus. pyl. dedic.*  
*ad. bum Re-*  
*gem. prefix. Ex-*  
*ercitiat. n Ba-*  
*ronium.*

But concerning the corruptions of the Church, both  
in doctrine and praesises, and our happy Reformation  
thereof; I present the Reader with the substance of a  
worthy discourse of learned *Casanbon*. Who, after hee  
hath shewed that neither Truth nor Christians. nor  
Christ himselfe (the Way, the Truth, and the Life) euer  
wanted enemies: and that amongst those enemies,  
two troopes haue euer bene most intest and most in-  
fectious, *Nonatores & Veteratores*, the Introducers of  
new Doctrines, and they that vnder colour of (forged)  
antiquity, oppugne the true antiquity (as some oppug-  
ned the most ancient true worship of the true God, to  
maintaine old *Gensilisme*, the worship of Idols:) he pro-  
ceedeth to shew the old enemy of mankind, seeing  
himselfe shut out of the gates, crept in at the backe ore,  
into the Christian Church, and not being able to hin-  
der the sowing of good seed he secretly sowed Tares a-  
mongst it: as in our *Europe* (the *Western* part of the  
world) the worship due to God alone, to be many waies  
giuen to creatures; Ceremonies, (vnder whose bur-  
den the Church groaned in Saint *Augustines* time,) wonder-  
fully encreased, drawing men from the sub-  
stance of Religion to place all their hope of saluation in  
observing them: from whence grew the worship of  
sacred Reliques beyond custome and due measure: the  
true

trust in the aide of Saints, and the carefull inuocation of them: the worship and adoration of Images, (which we see at this day increased,) which nouelty, when it was first brought in, set the *East* and *West* at jarres and warres, and droue the Emperour out of *Italy*. Thence came also new idle worships deuised by mans brain, and new rites of new superstition: and the better to keepe the world from mistrusting or misliking such Innouations, the holy Scriptures were (by the vncredible fraud of Sathan) withheld not onely from the Laity, but from the greatest part of the Clergy.

And to top vp all these euils was introduced a terrible domination of one man. The seat of *Rome*, which before thought it sufficient to bee accounted the first among the *Patriarkes* seates; now would bee the Lady and Mistresse of the whole Church. And when her Bishop had lifted vp her power in spirituall things to the highest top: not content with that height, set his heart also to bring all temporall power vnder him: and would neuer be quiet, till hee saw himselfe lifted aboue Emperours, Kings and princes, and looked vpon them as persons farre beneath him, vpon whom he might tread with his feet, as oft as he list, or iudged expedient for his affaires. Thus the light of the Gospell was turned into darknesse; the golden simplicity of true piety into innumerable superstitions; Christian liberty into horrible seruitude; the Rights of the Church, together with the Crownes of Emperours and Kings made subiect to that Monarches Miter, who challenged to himselfe alone the power to giue and take away Empires and Kingdomes. Which he practised by bringing in all kinde of calamities, wars and vexations; wherewith *Europe* was so often and mightily shaken while the truth lay hid, euery where neglected, and deeply ouerwhelmed, drowned and buried.

Thus *Gasauben* of the former times: Then hee proceedeth

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The great  
blessings of the  
Reformation  
of Religion.

ceedeth to the times of Reformation. After a long suffering (saith he) of vnspokeable euils: after long sighings and groanings of Emperours, Princes, Clergy, and Laity: after much expectation of many Ages for reformation in the head and members, often promised, neuer performed: At last there were some found, which brake the patience; and shewed themselves leaders to them that sought the truth from their hearts. What they were, or what infirmities they had, it mattereth not to argue. (Malice neuer speakes well of the best and most innocent.) This is certaine by the very euent, that they (as men stirred vp by God) awaked and rowzed vp the world to looke into the corruptions of Christian Religion (which long time had brought in) and to thinke of the grieuances and complaints, which both Princes and people throughout *Europe* had shewed.

And if then the Bishop of *Rome* had carried the mind to suffer himselfe to be overcome with the entreaties & prayers publike or priuate of the Emperors, Kings, Princes, and Nations, and of the whole Church: their hopes should not haue bene so often deluded, who sought and promised to themselves at least some tolerable reformation from him: neither should there haue bene such a Rent among the Churches of *Europe*, when euery Nation (seeing *Rome* would doe nothing) was constrained to looke to it selfe, and make, if not a perfect reformation yet as good as it could; and as neere to the Word of God, and the custome of the Primitiue Church, as time and meanes would afford. For, if it be objected, that the intended Reformation is not perfect, as appeareth by the differences of some Reformed Churches: yet surely first the Reformers mindes were good, who with all their hearts and endeouours sought it: and secondly, the coniunction of all Nations, Wits, Learning, and other meanes, by a free generall Councell (which might ouer-rule the Pope, and all other particulars)

culars) was onely hindred by the Pope and his Faction. But 3 surely, the Reformation was most laudable and necessary, if it had effected no more but this (as one of them wrote in answer to Cardinall *Sadolet*) that they freed themselves from the tyranny of the Bishop of *Rome*; and had constituted in their Countries somewhat better forme of the Church, which before was most vtollerable both to Princes, and People. Such a Reformation as many former Ages had with greivous sighes and groanes, wished and desired, hungred and thirsted after: but all in vaine, because the truth in *Europe* had not yet shined out of darknesse; of which our Saviour had said, ye shall know the truth, and the truth shall set you free-- Therefore 1 Our late Princes, 2 all the orders of the Kingdome, and 3 all the people, haue scene and felt the goodnesse of God, and are bound to be most thankfull to him (except they be of all men the most insensible and vngratefull) for their great blessing following the Reformation of Religion in *England*. 1 The Princes, that they reigne now in their owne right; they are not the liege-men, and Vassals of the Pope, that haue not their kingdome, *Precario*, at the pleasure of another, as Bayliffes of another mans inheritance: that they and their Reuerend Clergy are at vnity, neither fearing excommunications nor depositions from other: that they diuide the care of placing Ministers with their Bishops, challenging to themselves without feare that part which is due to them and concerneth the temporalls; and leauing that part of the care to the Bishops, which toucheth spirituals: and all things which proue them to be true Kings. For this blessing, Kings are behoulden to Gods truth, which is a friend to them, which establissheth them, and is with all care and diligence by them to be established.

Alas for those former times, wherein amongst our Kings glorious Ancestors, oneled away with blinde superstition, hauing zeale, but not according to know-

*Imar. See Poly-  
dor. hist. Angl.  
lib. 5. pag. 86.*

King John.

ledge, did of his owne accord when no necessity compelled him, make his Kingdome tributary to Gregory the third, Bishop of Rome. Another brought into desperation by aduerse crosses, yeelded vp his Kingdome of England and Ireland to Pope Innocent 3. By whom he had bene miserably embroyled, and was compelled to be content to be the Popes steward or Bailly. O horrid blindnesse of those times! O successors of Peter, egregiously resembling Peter in their doings! O what a grieffe surprized not onely the Barons, Nobles, and all subiects of the Realme, but also the Kings and Princes throughout Europe, as euery one was more wise and better then other. to see the fall so heauy, so foule, of so great a Prince! The speeches which some of them vttered at the newes of so inhumane example, are committed to writing for perpetuall memory. as witnesses also of their most iust both indignation and amazement. Yea the speech of that vnfortunate King is extant in the writers of those times, most worthy to be deeply fetled in all Princes hearts: After that I was reconciled to God (saith hee) and subiected my selfe and my Kingdomes (alas for sorrow) to the Roman Church. nothing came to me prosperous. But al things contrary. *Postquā, ut dixi, Deo reconciliatus, me ac mea regna, pro dolor; Romana subieci ecclesie, nulla mihi prospera, sed contraria omnia adueniunt.*

2.

2 The Clergy and people of England liue happily. The Bishops elect neede not run beyond the Alpes to buy their confirmation of the Pope for great summes of money; nor purchase their Palles with the waight of gold; nor run to Rome euery 3 yeares, or as oft as the Popelift, that is, as oft as he thirsteth after English coyne, Now they haue no such care, as in times past the Bishops of England had, to take vp the best benefices for Italians [ In which benefices (as Mathy Paris saith) neither lawes nor order were kept, nor reliefe for the poore, nor hospitality, nor preaching of Gods word



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word, nor necessary ornaments or repair of Churches, nor care of soules, nor diuine or deuout prayers, as was fit, and as was accustomed in the country: but in their buildings the walles and rooſes fell downe, or were pitifully rent and torne]

Now the Lord Archbishop of *Canterbury* feareth not new Bulles from the Pope to suspend him from collating any benefices vntil 300 *Romans* be provided for, by benefices next falling void: as it fell out *anno 1239* to *Edmund* the Archbishop by Buls sent from *Gregory 9.* The Pope hauing promised it to the *Roman* citizens, who at that time little fauored him.

3 The Ecclesiasticall controuersies arising in *England*, by a very ancient Canon (whereof *S. Cyprian* also maketh mention) are determined in *England*: The collectors of *Peter pence*, and other contributions, the *Roman* visitors, proctors, and farmers, the Marchants of Indulgences or pardons to men according to their wealth, the dispensers of vowes, and Insititors, of legitimation to make men capable of orders; the *Causine* Usurers, that liued at *Rome*, but drew thither all the wealth of *England*, (lending to *English* Nobles & others vpon mortgage of their lands or other extreme vsuries, money to satisfy the Pope and his Harpies): The bringers of Buls for new extortions. The witty Mice-catchers( *Muscupulatores* as the Story calls them) such as *Petrus Rubens* and many others, conning Artificers to drain money from men for the Pope: and sixe hundred such like greedy and greuous Arts; by the vntterable benefit of the truth of Religion, their names are now scarce heard of, and should be vtterly vknowne, were it not for the monuments and histories of former ages,

Neither doth now any Legat à latere, any messenger from the Popes side, exercise any Rauen for money in *England*, as many did heretofore, and some with execrable hunger of gold, as we read of one of them. *Otto*,

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sent by *Gregory 9*, who after three yeeres raking together of money, by most detestable Artes, at last departing hence, left not so much money in the whole Kingdom, as he either carried with him, or sent to *Rome* before him. And yet these euils are small in comparison of others which *Englishmen* haue felt continually for many Ages from the Court of *Rome*, as the Historians of those times, with full consent record. *Verè enim hortus deliciarum Papis fuit tum Anglia, & puteus inexhaustus*; As we reade it was truly and truely said by Pope *Innocent 4*. *England* was a Garden of deliciousnesse to the Popes, and a fountaine inexhaust or vndrainable.

I speake not now of the true blessings of the soule, for which all men may thanke the Reformation of Religion, which pious Princes make more account of, then of all the Kingdomes of the earth. The sincere worship of God alone, without fellowes or copartners; The veneration of the B. Virgin, and holy Saints, without superstition: The peace of conscience with God, by faith in the merits and death of Christ: not that the faithfull should cease from good works: (fiel away with such madnes,) but that when a man hath done all he can do, yet to acknowledge himself an vnprofitable seruant, and neuer place confidence in his owne merits: to gather exceeding great comfort in the daily and continual reading and meditating of the Scriptures; not interpreting them after his own sense, but in those things which he finds in them perspicuous and plaine, (for in such sort they afford vs, if we beleue the Fathers, all things necessary to saluation) and such as are agreeable to the expositions of the first Doctors of the Church, he may fortifie his minde against false opinions, which at this day are obtruded vpon the vnwary for ancient articles of faith: The receiuing of the holy Communion according to the institution and commandement of our Lord, and the continuall practise of the Church  
for

for more then a thousand yeeres, vnder both kindes  
Mindes confirmed against those thunders of Excom-  
munication, so terrible in former times; which the  
Popes cast abroad oftentimes against innocent Princes,  
and rather for humane causes then Diuine, as every  
man knoweth. As when *Innocent 3* kept all the people  
of this Land, vnder a curse most deadly and damnable  
(as the Popes would haue men belecue, and then it was  
so beleueed) whole sixe yeeres, three moneths, and four-  
teene dayes. In which time all that dyed in the Land,  
were deprived of buriall, and iudged to bee damned  
creatures, all new borne remained vn timer, prayers  
and teaching ceased in all Churches and men liued like  
Infidels. In so large a land, so plentifull of people, to  
continue this curse but for one day vpon so many thou-  
sands of Innocents, had been doublelesse a most wicked  
and damnable thing. But from all these euils, and ma-  
ny other, the blessed Reformation of that formerly cor-  
rupted Religion, hath redeemed vs. Such things writes  
the learned and iudicious *Casaubon*.

And as the Reformation deliuered vs fro many euils,  
so it hath filled vs with many blessings, which we daily  
feele in full measure, but are not able in any sufficient  
measure to expresse. Take a short view of our blessings  
enioyed vnder our late Princes. Queene *Elizabeth* en-  
tring her raigne, anno 1558, found at first many potent  
enemies, few and impotent friends. *Philip King of*  
*Spaine*, (who sued to marry her by a dispensation from  
the Pope, hauing buried *Mary* her sister, his former  
wife) now being refused by her, turned his loue into ha-  
tred. *Henry 2*, King of *France*, with whom she sought  
peace and amity, brake out into open hostility. His  
sonne *Francis* hauing married *Mary* the Queene of  
*Scotland*, professed his Wife to be the heire of *England*,  
assumed the Armes and Title thereof, and sought to dis-  
place *Elizabeth*, as one also accounted an Hereticke. So  
were the great neighbour-States of *Spaine*, *France* and

*Camden An-*  
*nales Elizabe-*  
*the initio, &*  
*B. Carletons*  
Thankfull Re-  
membrance,  
*initio.*

*Strained*, her professed enemies. Her Friends that would haue helped her, were weak, and could not, but stood in need of helpe from her. The *State* sore troubled with the *French Armies* procured by the *Guisians*: The *Low-Countries* beaten down by the Duke of *Alva*, Agent for the King of *Spain*: The Protestants of *Denmarke* and *France*, were faine to craue aide from Her, as also other friends did. The State at home was much troubled; the treasure exhausted, and oppressed with great debt; contracted by King *Henries* boundlesse expences, King *Edwards* minority, and Queene *Maris* forraigne marriage and other troubles: the land without strength, forces, souldiers, artillery, powder, and treasure: *Calis* lately lost, and nothing seemed left but a weak and poore State; destitute of meanes and friends. So that her great neare Neighbours round about her, made no other account of her, but as one left to be a prey to the strongest that would inuade her. Yet see the mighty hand and blessing of God vpon her, not onely to deliuer her out of all these difficulties; but further to enable her to support her friends, and to match and master her enemies. When shee provided Armour at *Amwerpe*, and King *Rhili* caused it to be stayed; yet she partly procured Armour and Weapons out of *Germany*, but principally God opened new Brasse Mines in *England*, (which had been long before neglected) sufficient for vs, and to vent into other Countries: and yelded vs then first the stone called *Lapis calaminaris*, needfull for working in Brasse. By meanes whereof, She caused store of Gunnes to be cast of Brasse and Iron at home: and Gunpowder also then first to be made in *England*, which before was bought from other Countries.

Camden ibid.  
pag 27.

And further, By the happy abolishing of the Popes Religion, as *England* became the most free of all other Countries in the world, the Scepter being (as it were) manumitted from the former servitude of the Bishop  
of

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of *Rome*, so it became also more rich then in former Ages: a great masse of money being kept at home, which formerly was exhausted, and yearly and daily carried to *Rome*, for first fruits, Indulgences, appeales, dispensations, Pales, & such other things. Strengthened therefore by all these blessings, She fortified *Barwicke* against *Scotland*; and provided a great Navy to safeguard the Sea-coasts. And whereas former Kings hired ships from forraigne places, (*Hamburg, Lubecke, Dantiske, Genua, Venice, &c.*) Now She built great store of ships of Warre Her selfe; and all Coast-townes with incredible alacrity, wondring at her wisdom and care of them, did the like. So that in short time *England* was able to employ twenty thousand men in Sea-fight at once. And her enemies began to feare her, more then she did them. And such was her power and policy, and Gods extraordinary blessings vpon them, that the great affaires of *Europe* mainly depended vpon Her directions. She sitting at the helme of the ship, (as *Fronto* spake of *Antonius* the Emperour) arbitrated and guided their estates both in peace and warre. *Spain* seeking to overflow all, was beaten backe, and scarcely able to maintaine her owne Barkes: In *France*, the house of *Valoys* vnderpropped by Her counsell; that of *Bourbons* aduanced by her countenance, forces and treasure; *Scotland* releued by her loue, *Netherlands* by her power, *Portugals* King by Her bounty; *Poland* by her commiseration; likewise *Germany, Denmark, Sweeland*, often tooke vp and laid down Armes at her becke and dispose. The great Emperour of the *Turkes*, in honour of so great a Mediatresse, granted peace vnto the *Polonians*, outworne with warres. Her Kingdome was a receptacle, and her Court a Sanctuary for the banished Protestants, as was the Palace of *Constantinus* (the Husband of our *Helena*) for the persecuted Christians, when he sate Emperour of the West, in this Hand of *Britaine*. Whereby, as in her life-time, she attained

See Speedes  
Chronicle in  
*Elizabeth*  
§ 347. & seq.



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See in ep. pra-  
fix. Comment.  
in Job.

tained to be stiled by forraigne Churches; so at Her death was she by them generally lamented, as the *Nursing Mother of the French, Dutch, Italian, Exiles* for Christs Name, and the *vanquished Defendresse* of the whole Christian Religion.

Thus our Land became as Gods *Paradise*, his *Eden*, his blessed *Garden*, replenished with all necessities both for sufficiency and delight. Aboue all, the *Tree of Knowledge*, and the *Tree of Life*, are planted plentifully in it; and all men permitted, perswaded, commanded to feed on them, the *Knowledge of God*, and the *Bread of Life*: and all other blessings consequent and appendant vnto them. Whereof our feeling and experience out-strippeth all possible words and discourses. I will therefore shut vp all with the Royall testimony of our late most Learned and Iudicious King *James*.

King James to  
the Reader of  
his Lasticon  
Doron. towards  
the end.

First, of *Queene Elizabeth* he writeth thus: She hath so long, with so great wisdom and felicity governed her Kingdomes, as I must in true sincerity confesse, the like hath not beene read or heard of, either in our time, or since the dayes of the *Roman Emperour Augustus*. And he caused this Epitaph to be set vpon her Tombe.

Speeds Chron.  
quod supra.

Sacred vnto memory. Religion to its Primitiue sincerity, restored: Peace throughly settled: *France* neere ruine by intestine mischiefes, releued: *Netherland* supported: *Spaines* Armado vanquished: *Ireland* with *Spaniards* expulsiō, and *Traitors* coercion, quieted: both *Vniuersities* reuēues by a Law of provision excellently augmented: finally all *England* enriched; and 45 yeeres most prudently gouerned; *Elizabeth*, a Queene, a Conqueresse, a Triumpher, the most deuoted to Piety, the most Happy, after 70 yeeres of Her life, quietly by death departing, hath left here (in this most famous Collegiat Church, w<sup>ch</sup> by her was established, and refounded) these Remaines of her mortality, vntill at Christs call, they shall againe rise Immortal. She dyed 24 *March*, 1603. of her Raigne 45, of her Age 70.

Secondly,

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Secondly of himselfe, his owne times, and Kingdomes, he writeth thus:

One thing is necessary, namely the feare and knowledge of my God: vnto whose Majesty alone I haue deuoted my scepter, my sword, my penne, my whole industry, my whole selfe, with all that is mine, in whole and in part. I do it, I do it in all humble acknowledgement of his vspeakable mercy and sauour, who hath vouchsafed to deliuer mee from the erroneous way of this age, to deliuer my Kingdome from the Popes tyrannicall yoke, vnder which it hath l'en in times past most greuously oppressed. My Kingdome, where God is now purely serued, and called vpon in a tongue which all the vulgar vnderstand. My Kingdome, where the People may now read the Scriptures, without any speciall priuiledge from the Apostolike see, and with no lesse liberty then the people of *Ephesus*, of *Rome*, and of *Corinth* did read the holy Epistles written to their Churches by Saint *Paul*. My Kingdome, where the people now pay no longer any tribute by the poll for Papall indulgences, as they did about an hundred yeares past; and are no longer compelled to the Mart, for pardons beyond the Seas and mountaines: but haue them now freely offred from God by the Doctrine of the Gospell preached at home, within their owne seuerall parishes and Iurisdiccions.

King *James* his answer to the Oration of Cardinall *Perone* pag. 243.

And in another place he saith thus: Greater blessings of God, greater outward peace and plenty, greater inward peace, with spiritual and celestiall pleasures were neuer heaped vpon my Great *Britaine*, then haue beene since my Great *Britaine* became great in the greatest & chiefest respect of all; to wit. since my Great *Britaine* hath shaken of the Popes yoake; since she hath refused to receiue and to entertaine the Popes Legates, employed to collect Saint *Peters* tribute, or *Peter* pence; since the Kings of *England*, my Great *Britaine*, haue not beene the Popes Vassals, to doe him Homage for their

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their Crown, and haue no more felt the lashings, the scourgings, of base, and beggarly Monkes.

Of *Holland, Zeland, & Friesland*; what need I speake? Yet a word and no more. Were they not a kinde of naked and bare people, of small valew, before God lighted the torch of the Gospell, and aduanced it in those Nations? were they not an ill-fed and scragged people, in comparison of the inestimable wealth and prosperity (both in all military actions, and mechanicall trades, in traffick as Marchants, in marting as men of warre, in long nauigation for discovery) to which they are now raised and mounted by the mercifull blessing of God, since the darknesse of Popery hath bene scattered, and the bright Sunshine of the Gospell hath shined in those Countries? Behold the *Venetian* Republik: hath she now lesse beauty, lesse glory, lesse peace and prosperity, since she hath lately fell to bicker and contend with the Pope? since she hath wrung out of the Popes hand the one of his two swords? since she hath plumed and shaken his temporall dominion?

Vpon these considerations, I. Of the excellency of the first primitiue Christian Religion: II. Of the intollerable euils which the corruptions of *Rome* brought into the world, with the groines and cries of men for Reformation: and III. of the great blessings which the Reformation hath brought vpon the countries which receiued it; mee thinkes there should need no further perswasion to men of any reasonable vnderstanding and Iudgement, to forsake the vncatholike corruptions of the *Romish* Church, and imbrace this so blessed a Reformation, with all due thankfulnessse to God, for the true doctrine of Salvation, and peace of Conscience, with the desired peace of their estates, leue of Prince and Country, wealth, ioy, and happinesse, and all both earthly and heauenly blessings, that mans heart in this world can desire.

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*Fortunatos nimium, bona si sua norint*

*Anglicenas!*

O happy *English*, if they knew their happinesse.

But if they will not open their eyes to see, nor their hearts thankfully to imbrace the happinesse so graciously offered vnto them: if they will still blinde their eyes, harden their obstinate hearts, and striue against all reason and Religion to returne backe into the *Egyptian* darkenesse and bondage; alas, what can I doe? but with greife of heart say with the Prophet *Jeremy*, *Bee* *Jeremy* 2. 12, astonished, O yee heauens at this: *My people haue committed two euils, they haue forsaken me the fountaine of li- 13. uing waters, and hewed themselves out Cesternes, broken Cesternes that can hold no water!* Or with the Poet *Horace*, *Eia, Nolint, atqui licet esse beatis.* They may, but will not be happy. For, be a man neuer so happy, *Non est beatus, esse se qui non putat* He is not happy that thinkes himselfe not so. And then (as *Horace* addes)

*Horace Serm.  
lib. 1. Satyra, 1.*

*Miseros inbeo esse libenter.* I can but bid them wilfully be wretched. But in hope of better successe, I haue vndertaken this great labour; which I beseech our gracious God to blesse, to the good of euery Reader; whose good acceptance of my loue and paines, I crane, with their prayers to God for me, *Glory be to God on high, on earth Peace, and good Will amongst men.*

*Luke 2. 14.*

**FINIS.**